

Volume LXXX



Number 8

# THE CONGREGATIONALIST

Boston Thursday 21 February 1895



GEORGE PEABODY, PHILANTHROPIST.

*Born Feb. 18, 1795; died Nov. 4, 1869.*

WITH my advancing years my attachment to my native land has but become more devoted. . . . But to make her prosperity more than superficial, her moral and intellectual development should keep pace with her material growth, and, in those portions of our nation to which I have referred, the urgent and pressing physical needs of an almost impoverished people must for some years preclude them from making, by unaided effort, such advances in education and such progress in the diffusion of knowledge among all classes as every lover of his country must earnestly desire.—*Mr. Peabody, in a letter to Hon. Robert C. Winthrop, 1867, creating the trust known as the Peabody Education Fund.*

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# THE CONGREGATIONALIST

Volume LXXX

Boston Thursday 21 February 1895

Number 8

## \*OUR ORIENTAL TOUR.\*

The Congregationalist's party sailed last Saturday and expects to reach Gibraltar Feb. 26.

Feb. 16-28: New York to Naples.  
March 1-11: Naples and Rome with their environs.  
March 12-April 14: Egypt and the Nile.  
April 15-May 12: Palestine, Syria. May 14: Beirut.  
May 15-24: The Aegean Sea, Cyprus and Smyrna.  
May 25-29: Athens.  
May 31-June 5: Constantinople.  
June 6-10: The Danube, Buda-Pesth and Vienna.  
June 13: Paris. June 14: London.  
June 23: New York.

The Illustrated Itinerary, 10 cents. Souvenir List—poems by Mrs. Sangster, Mrs. Spofford and Clinton Scollard and original illustrations by Ipsen—10 cents. Palestine in Pictures, a series of 384 views, published in Parts, 16 views in each Part, 24 Parts in all; cost to our subscribers 10 cents per Part; to non-subscribers 25 cents per Part.

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## SIX MONTHS for \$1.00.

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It is encouraging to receive tidings of quickened religious feeling here and there throughout the country. It cannot in every case, it is true, be termed an old fashioned revival, but we hear from one church of a quiet, steady interest leading a number of young people to take a loyal stand for Christ, from another church of a greater willingness on the part of Christians to testify for their faith, from a third of the healing of long standing differences, and from other directions of individuals who have been considered indifferent to the gospel now tender and responsive to its appeal. It would be singular, indeed, if these times of financial stress should not, as in previous years, be marked by a greater and more general yearning for those riches which never take to themselves wings. Pastor, Sunday school teacher, parent, friend, you may be facing an opportunity which is not likely to come again speedily.

It was a pleasant illustration of a principle which our Lord set forth again and again in parables, when a crowd of thousands of enthusiastic men and women crowded the dock in New York the other day to see a steamer come in. The Gas-cogne had crossed the Atlantic perhaps a hundred times and there had been only those to welcome her who had business or were expecting friends. But now these enthusiastic thousands were there to rejoice over a ship which had been given up as lost, and which had yet been guided safely in from the perils of the deep. Such joy is kindred to the joy in heaven over the

sinner that repents. If any bystander had attempted to rebuke the enthusiasm of that day, one of the crowd might have answered him almost without change in the words of the father in the parable, "It was meet that we should make merry and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." So full is modern life of illustrations of the fundamental gospel truths—if we have eyes to see them.

Probably the report is wholly untrue that Mr. Chauncey M. Depew has declared for substance, in regard to the scandalous behavior last week of a Yale Freshman belonging to a well-known New York family, that such behavior is not uncommon in college and does not attract much attention. At any rate, the statement is not to be accepted. In every college, large or small, there are some students who are more or less vicious, and they are found chiefly in the lower classes because most of them are sifted out before the end of sophomore year. But at Yale, as elsewhere, the sober, diligent, high-minded students form the enormous majority, and the general moral tone of the college life is high. It is safe to say that no company of young men outside of college circles, taken from all portions of the country and from all classes of society, would be likely to include so few men of vicious character as a college community. The parents and friends of Yale or other college students need have no distrust of the influence of college life because such a disgraceful affair as that alluded to occurs once in a while. The hundreds of well-behaved students really determine the character of the college, not the few dissipated individuals who have not yet been dropped.

The comments published by Episcopalians themselves upon the recent pastoral letter of the House of Bishops reveal considerable difference of opinion in that branch of the Church. Some welcome it as an authoritative and useful reaffirmation of Christian doctrine. Others intimate that it has only the weight of authority attaching to the names of its signers. Some suppose it to have been written as a protest against definite and growing laxity of belief and practice. Others, including Bishop H. C. Potter, a signer, deny this flatly. Some regard it as condemning the higher criticism, while a representative higher critic welcomes it as a formal approval. Some make light of it as an elaborate effort to do a needless work. Others are indignant that it speaks so severely against certain erroneous doctrinal views, not generally held but sure to be made known more widely by being thus condemned, while it wholly neglects to warn the faithful against the excesses of the quasi Roman Catholic ritualists. To read these diversified comments leads one to fear that the state of things among Episcopalians must be worse than we have supposed. It is intimated with great plainness by more than one

writer that the inspiration of the bishops as illustrated by this letter is not identical with sound common sense. It does seem as if such a letter, if necessary to be written at all, should include considerably more. But it is hardly fair to expect such a document to deal with every subject upon which its authors may be assumed to have opinions.

An illustration on a broad scale of the unprofitableness of dishonesty is afforded by the history of the tea trade of China. The New York *Evening Post* summarizes a paper read before the London Society of Arts by Mr. A. G. Stanton, showing how the Ceylon and India teas have driven the Chinese product out of the British market. In 1866 China supplied ninety-six per cent. of the tea for Great Britain, and in 1894 only twelve per cent., 123,000,000 pounds in 1877, and only 25,000,000 pounds in 1894. This is not the result so much of the growth of tea culture in India as of the dishonest tricks of the Chinese trade. "Anything is good enough for the foreign devils," seems to have been the motto of the "Celestials"; and this greed of wealth, which seems to be the destroying and disintegrating element of Chinese life, joined to an ingrained contempt for the foreigner, seems likely to have as serious results in war as in this instance it had in trade. The cry of our own country is more and more for foreign markets. Can we trust ourselves to deal honestly with the foreigner when he begins to take our goods? Or shall we lose his custom as the Chinese have lost their trade with Great Britain, because we are greedy of gain and careless of honesty?

## AN HONORED MILLIONAIRE.

One hundred years ago, Feb. 18, a boy was born in Danvers, Mass., who lived to be the most liberal philanthropist of any age, Sir Moses Montefiore, Baron Hirsch and John D. Rockefeller being the only ones in recent times who have approached him in the vastness of their gifts. He gave away not less than \$8,300,000 to his fellow-men while he lived, and \$5,000,000 to relatives by his last will and testament.

He began as a clerk in a New England country store. When he died in London his remains were taken with pomp to Westminster Abbey, thence to a frigate of the British navy set apart for the service by the nation, which bore them to this land, where they rest by the side of the mother who taught him the lessons of honesty and frugality which made his success possible.

London, the city of his adoption, has clean, wholesome homes for more than 20,000 poor folk, built and maintained with the \$2,500,000 he gave in 1862 for that purpose. Our Southern States owe an incalculable debt to him for the service done the cause of education by the wisely administered Peabody Fund, which, since 1869, has been distributing the income of \$3,500,000 in establishing model common and mor-

mal schools and educating and training teachers for the Southland. His native own—then Danvers now Peabody—Baltimore where he began his banking business, Yale and Harvard Universities and numerous smaller educational institutions, each of them has abiding proofs of his generosity and his interest in the education of the masses.

It is not surprising then that in London, Washington and many other centers of thought throughout the English speaking world last Monday men of character met together to honor the memory of George Peabody. A man of the people, he declined honorary titles proffered by the Queen of England. A patriot, he put his vast resources at the command of his country when she needed them in the dark hours of the Civil War, and after the war was over he gave of his profits by the transaction to aid in the only sure way of reconstructing the South. A millionaire, he lived simply, gave lavishly, and set the example for all time to men of like means of ante-mortem gifts for public uses rather than post-mortem bequests to be haggled over by relatives, lawyers and courts. An American, he did not become an Anglo-maniac, though long resident in London. By nature parsimonious, he cultivated the habit of giving so that it came to be a joy, and he died meriting Gladstone's eulogy: "He taught us how a man may be the master of his fortune, and not its slave." May the men of wealth of today profit by his example. Our oldest and wealthiest educational institutions are clamoring for more, and justly, because the more they get the more they need. Our younger, feeble, less pretentious, but just as necessary institutions, are sorely pressed these days. The spirit of Mr. Peabody's generosity, if not its magnitude, any one can emulate.

#### THE CHURCH FOR THE PEOPLE.

Many speakers and writers have of late demonstrated to their own satisfaction that the church which the people need does not exist. They have shown that the churches do not represent Christ or His teachings, and that ministers as a class are culpably ignorant of human nature—quite unfitted for their work. It is demonstrated that rich people do not go to church, that working men are indifferent to it, and that the intellectual classes find nothing in it to satisfy them. Young men, also, have generally turned their backs on the churches. Mr. Edward Bok has set forth this fact in the *Cosmopolitan* for January.

All these classes, it is affirmed by those who point out their neglect of public worship, want what the churches ought to give, and would gladly take it if they could get it. But ministers, as a rule, are out of touch with the life of our time. They live with books rather than with men. They preach on topics which interest them, but not their hearers. They do not understand common problems of right and wrong which confront men in daily affairs. If they talk on these things they are prosy and commonplace. Church people, also, are selfish, exclusive, intolerant, inconsistent, impractical. They seek to build up their own church rather than the kingdom of God. Therefore both ministers and churches keep the well-disposed multitude without from the salvation and the Saviour which they earnestly desire.

We cannot deny that there is a degree of truth in these assertions. Those within and those without the churches have each good grounds for complaint against the other. But we would emphasize the fact that those who champion the cause of the neglecters of public worship have a noble opportunity. Most of them profess friendliness for the objects of the church; many of them belong to it. They know why ministers fail and what outsiders want. Mr. Bok, for example, is a representative of this large and wise class. He is a young man of rare ability; he has listened to many ministers without gaining uplift from them, but he has penetrated their weakness and discovered its cause. He has a warm sympathy with young men, and he is confident that the fault is not theirs because they neglect public worship. He knows what would attract them. Any man in such a position has an imperative mission. No attitude is less worthy of respect than that of one who sees a great multitude as sheep without a shepherd, who knows the food they want, but does no more than point out the ignorance or faithlessness of those who should be shepherds. The common impulse of humanity will prompt him to preach the gospel to young men. If he will do this successfully along the lines he has marked out, many will follow him and a great revival will result.

Thus far, those who have demonstrated the inability of the church to meet the wants of the people have not extensively succeeded in improving on its work. We have heard of several labor churches in England and of one in Chicago. Mr. Stead has drawn the outlines of a civic church. But all these, so far as we have learned, have encountered as great indifference and opposition from the people in whose behalf they have been projected as other churches have done. What is most needed on the part of critics is apostolic zeal in constructive work. One church, founded and maintained by them, which does effectively what they understand Christ to have called on men to do, would make them masters of the situation.

It used to be claimed, at least by those who defended the Congregational idea of the church, that wherever there were genuine followers of Christ they would come together to worship Him and to labor in His name; that even two or three thus gathered together would find Him with them, and that thus a church would spontaneously appear. It was maintained, also, that those who neglected public worship did so because they did not love God and did not wish to obey His law. There are those who still hold these views. They believe, to use an old-fashioned phrase, that "the mind of the flesh is enmity against God." They hold that the greatest need of the church, for herself and for the world, is a bestowment of the Holy Ghost, which God is ready to give to them that ask Him. He, they claim, will convict the world of sin, of righteousness and of judgment. He will teach ministers all things whatsoever Christ has commanded them. He will give them power so that they shall not only be in touch with present life, but shall bring sinners into touch with Him and renew them into spiritual life.

This remedy for the weakness in the churches, and for the indifference and hostility of those who will not enter into their fellowship, we believe to be the supreme

remedy. We are sure that every honest critic of the churches who believes that the religion of Christ is what men most need will pray that this gift may be bestowed more abundantly and will persuade others to pray for it. We trust that Christians will this season unite in that prayer more earnestly than ever before. In such prayer true Christian unity is to be found. In the answer to it the desire of the unconverted to worship God and to represent Him to the world will find expression in a church for the people, which will be the church of the living God.

#### THE INFLUENCE OF WASHINGTON.

It is a fact to be regretted that the influence of the character and words of Washington seems hardly what it was a generation ago. The lapse of time has made some difference, and the crowding of the stage of national history with great events and characters has made the years of the beginning seem far away. The name of Washington is still unquestionably the greatest name in our annals, but the links which bind us to his time are broken. The teaching of patriotism gathers more surely and naturally about the anniversary of the national independence, and the birthday of the Father of his Country takes a second place.

It is a pity that it should be so, for no life better conveys the lessons which are needed by the citizens of the republic than that which began in Virginia Feb. 22, 1732. It is not enough to say that it bears close inspection better than the lives of most heroes of the nations. In proportion as the light of study pours in upon it, indeed, the pride and confidence of the people are shown to have been fully justified, and the man, for once, proves equal to his reputation. He is much more than a name expressing the feeling of nationality, for to him that sense of nationality is largely due. No other man, it is safe to say—not Hamilton, or Adams, or Franklin, or Jefferson, still less Greene, or Gates, or Lee—could have been a center about which the sentiment of nationality in the discordant colonies could have crystallized. His disinterestedness, his dignity, his patience and his practical good sense made him an ideal leader for the great men who built the nation.

Such a character as this standing at the beginning of our national life is a great moral force. It has been the rallying cry for all that was good, a reproof for evil, a call to duty and a model for action. In our modern political life especially, in a time when so many would-be leaders of affairs seem to consider politics a mere game of skill, in which scruples are out of place and the public interests are to be treated as pawns upon the board, the principles which made him great, and the warnings which he left us of danger from selfish and unbridled partisanship, need to be emphasized. There could hardly be a better preparation for the life of citizenship or the activities of government than a careful study of the career of Washington.

He had a purpose and a plan in life. He was methodical, diligent and persevering. He took broad views and was ready to make present sacrifices to attain important ends. Popularity came to him because he deserved, and not because he sought, it. The chief element of his popular authority was his proved unselfishness. The people knew that he had served through the war with-



out pay and at great sacrifice of private interest. They knew that he had refused with indignation the offer of a crown. Whatever his political enemies might say in the heat of popular discussion, the people had absolute confidence in his disinterestedness. Nor have the times changed so that the fullest and most lasting popular approval is to be won in any other way. Practical good sense, statesmanlike breadth of view, joined to a consistent disinterestedness—these, we believe, would win and hold public confidence now as they did in the days of Washington.

### HOW CHRIST DEALT WITH RELIGIOUS INQUIRERS.

He followed certain general principles although probably He never had occasion to formulate any definite system of treating inquirers but acted as occasion demanded. To those who were serious He offered proofs of His own claims and of the truth and permanent value of His teachings. The flippant, the quibblers and the hostile, whose motives He perceived to be either trifling or distinctly evil, He dealt with severely and in such a manner as to rouse them, if possible, to seriousness and earnestness of inquiry and, if that were impossible, to rebuke and silence them.

With the sincere, however ignorant or stupid, He always dealt patiently and kindly. He was careful not to confuse them by giving them too much to think of at once. He led them on step by step. He implanted in their minds seeds of truth which He knew would spring up and bear fruit in good time. He was content to work gradually, and although it grieved Him to see time wasted and men failing to grasp the truth as fast as possible, He did not fret or grow indignant because those who were dull of comprehension developed slowly.

He appealed to the senses and the judgment by His miracles and by the whole course and conduct of His life. But He appealed even more strongly to the conscience. He never forgot, what so often is overlooked, that there is in every man a conscience, a divinely implanted monitor and guide, which is on the side of truth and holiness and to which appeal always may be made with confidence. He knew that it must accept and confirm the proofs of His Messiahship which He offered, if it were allowed to utter its voice within the soul.

He also did not shrink from testing the sincerity, sometimes severely, of those who sought to learn from Him. The fear of repelling some did not hinder Him. Better, He knew, the few who have been proved and can be depended upon than the many in whose intelligence and loyalty no trust can be reposed. He tested men not so much, however, to learn for Himself what they were like, for this He knew, as to show them as they really were to their fellowmen, and, most of all, to reveal them to themselves. And, whatever the manner of treatment adopted in his own case, no honest inquirer ever can have doubted the heartiness of the Lord's good will toward him or the Lord's readiness to enlighten and help him in every possible way.

Theodore Watts adds to Steele's famous tribute to a woman's influence another as beautiful, if not as likely to become classic, when he says of the late Christina Rossetti,

"To know her was an education of the heart and a purifying of the soul."

### THE WEEK IN REVIEW.

Thanks to the prevision and provision of the many politico-social clubs which are found in all of our great cities, the birthday of Abraham Lincoln is celebrated each year with somewhat of that reverent regard and appreciation which his great record and personality deserve. Each year the observance and recognition of this anniversary becomes more universal. It is not a national holiday and men do not cease from their business, but when night comes they do more and more seat themselves around dining tables and later sit at the feet of eloquent patriots. The children in our schools have their attention called to the life and work of Lincoln, and their special exercises do much to stimulate and properly train patriotism in the rising generation. The many, rapidly multiplying patriotic orders among women have wisely selected the day as one for their rallies. Hence, on all sides it is easy to detect a renaissance in a proper form of hero worship; for Lincoln was a hero, if ever there was one. The South sees it now, as Henry Watterson pointed out in his remarkable eulogy at Chicago last week. But the most eloquent and discriminating analysis of the character and work of Lincoln struck off last week must be credited to President M. W. Stryker of Hamilton College, New York, and was delivered before the Union League Club of Brooklyn, N. Y. It burns and throbs with genuine eloquence. It reveals learning and undying patriotism. It is not tinged with that partisanship which marred some orations uttered by other men in other places the same evening. The Brooklyn Eagle of the 13th contains a *verbatim* report.

The decision of the House of Representatives, by a vote of 167 to 120, to reject the alternative proposition of the administration respecting the issuing of \$65,000,000 three per cent. gold coin bonds, compelled the President and secretary of the treasury to proceed to issue the bonds which the syndicate had contracted to take, thus adding \$16,000,000 to the interest charge which the people will have to pay during the next thirty years. The division of the parties on this decisive vote indicates how disintegrating the question of bimetallism is and how likely it is that ere long we may see a realignment of voters with monetary standards as the crucial test of fealty. It is true that this vote cannot be construed as exactly representing the division of sentiment upon this question. Some who believe thoroughly in maintaining the gold standard refused to vote to confirm in any way a contract which in itself they disapproved, because of the unfair terms they believed it imposed upon the United States. Seldom has an administration been more openly, savagely and unfairly attacked by partisan friends as well as foes. But Congress is responsible for whatever may have been done or may happen. Between the devil of Congress and the deep sea of foreign bankers the administration has negotiated a contract which, it is true, is far from satisfactory and cannot be the cause of pride, but Congress is the only body of men that we can hold responsible, and, as if to show how indifferent they can be to national welfare, the finance committee of the Senate voted last

week to report a bill favoring the free coinage of silver. The Senate, as we go to press, is debating this bill and probably will pass it. Should the House also accept it, nothing but a presidential veto will save us from taking our place alongside of Mexico and the other silver standard countries.

The anti-lottery bill will pass the Senate if it passes the House of Representatives, and it will pass the latter body if the committee on rules gives it the chance which some of its members have promised to give it. The lottery people are reminding some of the members of the House who have presidential aspirations that they have always given liberally to the national campaign funds and will in the future, governing their action, however, by the attitude of individuals now that the pecuniary interests of the lottery are imperilled. It seems unnecessary to remind any gentleman that the surest way to end his political career is to give the decent, non-gambling voters of this country reason to believe that he cares more for the money which the lottery forces can command than he does for the moral principle involved.

The politicians and the cynics are amazed that Mayor Strong of New York City should have kept his pledges of non-partisanship. He actually has been indifferent to the desires of Mr. Thomas Platt. He has made an anti-Platt Republican the commissioner of public works, an anti-Hill-Murphy Democrat the corporation counsel, two independent Democrats, a Mugwump and a decent Republican civil service supervisory commissioners, a Democrat—son-in-law of Gen. O. O. Howard and a West Point graduate—police commissioner in place of the notorious Sheehan, and has divided the public park commission among Democrats and Republicans who are successful, honorable business men of the city. It is needless to add that these appointments have, as a whole, delighted the respectable taxpayers of the city irrespective of party, and carried consternation among Tammany office holders and their Republican allies in the city and at Albany. The legislators at Albany who have been Platt men simply because they thought he controlled patronage realize now that his power is waning and that they would better protect themselves by pleasing the new powers. Honest men at the head of city departments means the uncovering of all the corruption that exists there. An honest lawyer, with military training, on the police board means an immediate toning up there. E. P. Wheeler and E. L. Godkin are not likely to allow the civil service rules to be ignored, and men like J. A. Roosevelt, A. D. Juillard and G. G. Haven will see to it that the parks of the city are not the prey of jobbers and sporting men. Of course Mr. Platt still has power enough at Albany to annoy, and perhaps thwart temporarily, the reformers, but if he persists in obstructing the will of the people he simply hastens his ultimate downfall.

South Dakota is the paradise of seekers after divorce. It has had one of the laxest laws on any statute-book, and Bishop Hare was so fearful recently that an amendment to make it even more lax was to be manipulated slyly through the legislature that he openly charged the newspapers of the State with a conspiracy of silence, and the lawyers, jewelers and innkeepers of Pierre



with a purpose to buy such legislation as would add shekels to their coffers. Whether his bold attack is responsible for it or not we do not know, but the legislature last week stiffened up the law somewhat instead of relaxing it. It is bad, though, at best. The legislature of Illinois last week had backbone enough to defeat a proposition to make lunacy a legal justification for divorce. The legislature of North Dakota has finally defeated the attempt to compel a resubmission of the prohibitory amendment. The opponents of prohibition now hope to secure, in some way not very apparent, high license for the cities. The attempt in New Hampshire to substitute high license for prohibition has been rejected by the legislative committee and that presumably settles the question for this year.

The Associated Board of Trade of Boston, after listening to an elaborate and thorough report of a special committee, has committed itself to the advocacy of public ownership and control by the State of a system of docks and wharves for the city of Boston, and that influential body of merchants and men of wealth will go before the legislature urging this important and radical change. While Boston is advancing thus toward State ownership, Chicago, with its gas companies, proceeds to fall into the maw—as have Boston and Brooklyn before it—of the Standard Oil Company, which, having laid the nation under tribute for all supplies of one illuminating product, is now grasping to control another. The strike at Haverhill, Mass., continues in an orderly, dogged manner, creditable to the strikers' respect for law and devotion to principle. A document sent forth during the past week, signed by some of the leading merchants and bankers of the city, is more favorable to the claims of the manufacturers than some of the assertions of independent investigators from Boston have been.

The strike of the employés of the Brooklyn, N. Y., surface railways has been declared "off." It was crushed two weeks ago. The attorney general of the State of New York has rendered a decision declining to grant the petition of the strikers, who urged him to bring action to annul the charter of one of the Brooklyn roads. He holds that a company cannot be punished in that way for alleged unlawful acts of its officials. The Grand Jury of Kings County has found indictments against the president and superintendent of one of the railroad companies for violation of the ten hour law. It is to be hoped that they will be tried, and if guilty punished, for the nearer to the sources of lawlessness the courts get the less the likelihood of more lawlessness in the future. Mayor Schieren of Brooklyn has begun a much needed work of impeaching and weeding out police justices who, during the recent strike, made their administration of justice a farce and discharged riotous strikers as fast as the police arrested them.

Intense cold has prevailed in Great Britain during a longer period than has ever been known before, and the problem of the unemployed and shelterless has been accentuated. The perennial attempt to induce the government to liberate the Irish political prisoners has been made again and failed. Mr. Asquith, the Liberal home secretary, being quite as emphatic in his nega-

tive as the most ultra Tory could have been. Mr. Chamberlain and Mr. Labouchere have attacked the Liberals in Parliament, as it was expected they would, but the latter have weathered the attack, getting a majority of fourteen. Lord Salisbury, in a speech before the Irish Loyalist Club in London, made the significant admission that if the question of Irish home rule should be put squarely to the electors of Great Britain, and they should vote for it, the House of Lords would not resist the execution of the verdict. Great Britain, as well as the United States, has requested the Hawaiian Republic to suspend punishment of such prisoners as may not be citizens of Hawaii until their home governments can be assured of their having had a fair trial. The latest dispatches from Hawaii tell of the sentencing of six of the leaders in the rebellion to suffer the death penalty, and to others sentences of deportation or long imprisonment have been given. The ex-queen has been found guilty, but has not been sentenced. The reports of torture, cruelty, etc., in the trials as yet have no more basis than the authority of a sensational San Francisco newspaper.

The victory of the Socialists in the German Reichstag, in abrogating the special powers hitherto conferred upon the governor of Alsace-Lorraine, though it will prove fruitless because of the veto of the Federal Council, should not be overlooked. It indicates how far from controlling legislation the government is, especially when the Catholics, for ulterior purposes of their own, throw their votes with the Socialists. The vote of the Reichstag by an overwhelming majority, after two days' vigorous debate, calling upon the government to summon an international monetary conference, is an event of much importance, especially since Chancellor Hohenlohe placed no obstructions in the way of the Reichstag. German landowners, agriculturists and the producing classes, in common with their brethren in England, the United States—in fact throughout the world—are feeling a depression which they attribute to the appreciation of gold and the adoption of the gold standard by Germany, France and Austria and its maintenance by Great Britain and the United States. At the last international monetary conference Germany gave no favor to bimetalism. If circumstances have induced her to change her attitude, there may be some likelihood of an international agreement respecting a dual standard.

The recent autocratic declarations of the czar of Russia have had their natural effect. The People's Rights party has issued a manifesto remarkable for its plain spoken declarations that since the czar has chosen to rebuff those who were seeking reform by peaceful means he must be prepared to fight not only them but guard against the plots of those who have no scruples as to the means they use to accomplish their ends. Emissaries from the Chinese emperor have arrived in St. Petersburg bearing costly gifts for the newly wedded rulers, and, in addition, they are intrusted, it is supposed, with appeals for succor in the conflict with Japan, China being willing to pay the price if only Russia will interfere. Meanwhile Chinese admirals and generals continue to commit suicide rather than suffer the punishment which their defeat at Japan's hands would surely call out from

the Chinese emperor. Wei-Hai Wei has been formally surrendered to Admiral Ito, the Japanese naval commander, and the Chinese terms accepted—with one exception—Japan showing no harsh or vindictive spirit and giving honorable treatment. Japan, having destroyed the Chinese navy, forthwith cabled to England ordering the construction of two battleships of highest power, an act which, in England, is interpreted as Japan's notice to the world that she has learned the lesson that maritime power may do for her in the Pacific what England's policy has done for her throughout the world.

#### IN BRIEF.

M. Faure, the new French president, is an enthusiastic supporter of the Y. M. C. A., and it is said he acquired his ability to speak in public by lecturing on history to the students in evening classes of the Havre Y. M. C. A.

We wonder concerning the future of a lately organized church, whose ecclesiastical society adopted the by-laws of a well-known church with only one change—the omission from the order of business of the first item: "Meeting opened with prayer."

No one is better qualified to prepare an estimate of Dr. William M. Taylor than his close friend and helpful parishioner, our New York editor, Dr. Clapp. His loving tribute, printed in this issue, voices the feelings of many a mourner for this prince in Israel.

Hereafter the poets will have a new word to rhyme with jargon. It is *argon*, the always present but only just discovered and named element in air. Duality has become a triad, and the names of Lord Rayleigh and Prof. William Ramsay are assured of imperishable renown.

Compulsory attendance for students at Rutgers has not brought general voluntary attendance by the professors. The *Targum*, the student journal, suggests that what is best for the students must be good for teachers. No doubt of it!

A Connecticut pastor who has been reading in our columns Mrs. Delia Lyman Porter's clever suggestions concerning the investments for unimproved capital is carrying them out right in his own parish by sending Palestine in Pictures to some of the elderly shut-in members of his flock.

A contribution to the "conscience fund" of the United States treasury must be credited to the Salvation Army. The penitent is a former pensioner who received \$419 to which he was not entitled. Conversion in a Salvation Army barrack made him realize his baseness in posing as a worthy recipient of national aid.

So many good wishes for the Palestine party have come to this office, both by word of mouth and by letter, that we cannot refrain from expressing our appreciation of them. If any envy lurks in them it is well concealed. To rejoice that others are having a good time and to refrain from complaining because you are not in it is certainly a piece of magnanimity of which not every body is capable.

Mrs. Julia C. R. Dorr's friends gathered at her home in Rutland, Vt., on Wednesday, Feb. 13, and celebrated her seventieth birthday fittingly. The multitude of appreciative readers of her spirited and helpful poems, a company by no means confined to her own State or even to New England, will join with her neighbors in wishing her every happiness. Our own readers know well the inspiring quality of her songs.

Dr. Dunning is not the only newspaper man who accompanies the Oriental party. Rev. George Darsie, an editor of the *Christian Guide*, Louisville, the organ of the Christian denomination, will send back letters to his paper, and it announces them as one of its leading forthcoming features, while it speaks of the party in glowing terms as comprising in the membership "the most distinguished preachers, literary and professional men of the United States." Hats off, please, Mr. Khedive, and ye other Oriental potentates.

Mr. Thomas Platt and his lieutenants spent all of last Sunday in a metropolitan hotel conspiring how to break the force of Mayor Strong's unmistakable assertion of the fact that he wears no collar superimposed by any political boss. We have known for some time that Sunday was a favorite day for the plotting of politicians, but we cannot recall so flagrant and defiant a parading of the fact as was shown last Sunday in New York City by the man who aspires to rule a city of which he is not a citizen.

It is worth noting that while the pastors' college connected with the Metropolitan Tabernacle in London of course suffers from the loss of its founder, Rev. C. H. Spurgeon, the requests for admissions show no decline. Since its start 921 students have passed through the course, and of them 658 are still engaged as pastors, missionaries or evangelists, of whom 450 are at work in Great Britain. We have on this side the water nothing which quite equals in scope and prestige this unique London institution, though in many ways Mr. Moody's Chicago Bible school compares favorably with it.

When, last autumn, Dr. A. J. Gordon summed up the history of his pastorate of a quarter of a century, he attributed all its success to one fact. His words may well be taken as a guide for every pastor and people at the outset of their labors together. He said:

God showed me that if I was filled with the Holy Ghost, and the membership of this church was filled and directed by the Holy Ghost, then we must be led by God Himself to larger service. I came to this pulpit and gave you that message, and you accepted it with me. And the signal success which this church has achieved is owing simply to the fact that we have opened our hearts to the indwelling leadership of the Holy Ghost.

Hugh Price Hughes, a radical Methodist, says that the mistakes of Francis of Assisi, the Roman Catholic, grave and disastrous as they were, were, nevertheless, "insignificant in comparison with the mistakes of smug, conventional, selfish, anti-Christian Christianity. . . . He laid his finger on the main source of worldliness in the church and strife in the church, namely, the love of money. . . . O that God would raise up a modern Francis to teach modern Englishmen by word and deed that a man's true life consisteth not in the abundance of things which he possesseth, but in the love of God and in the service of man!" These are bold words and not far from truth.

A conference in the city of Washington last week deserves recognition and imitation. Ignorance and lack of frankness are responsible for most of the conflicts between capital and labor. Hence, when we find a railway company taking the trouble to analyze its accounts, tabulate its receipts and expenditures and reveal the condition of its affairs as frankly and thoroughly for the benefit of its employes who are demanding higher wages as they would for English or Dutch capitalists who might be thinking of investing money, then we feel like applauding heartily, for genuine American wage-earners deserve such manly treatment. All honor, then, to the Southern Railway Company.

The accomplished editor of *Harper's Bazar*, Mrs. Margaret E. Sangster, with whose writings our own readers are so familiar, seldom visits Boston, but when, as last week, she lays aside her multifarious duties and gives herself a little ontong, she is naturally the object of much attention. On Thursday she was the guest of the New England Press Association, and later in the day she attended a meeting of the Diversity Club, which is made up of women workers in the Congregational House. Few women in the country are touching helpfully so many lives, and personal contact with her calls to mind the compliment paid to Lord Chatham, that there was something finer in the man than in anything he said.

Rev. J. D. Stewart of Aurora, Neb., requests that no more goods be sent to him for the sufferers in his State addressed to Arcadia, as the wants in that immediate vicinity are supplied, but he asks that future packages be sent to him at Aurora, from which point he can better reach the need. There is not now so much need of clothing, but provisions of all kinds will be demanded for a long time to come. Contributions of money can be expended for food or fuel at the nearest point to the need, thus saving transportation and expense. The aid which goes through the State and county committees can be given only to those who make affidavit of their destitution. Many of the best and most needy people hesitate to do this, and it is this class that suffers in silence who are sought out and aided by him and others who act in the interest of distinctively Christian rather than State charity.

During the past week we have had the pleasure of greeting an English Congregational minister, the fame of whose earnest spirit and successful labors had already preceded him to these shores. Rev. A. H. Byles has been for many years a pastor at Hanley, which is not far from Liverpool and in the midst of what is known as the pottery district. His strong church there was one of the first to discern the value of the Pleasant Sunday Afternoon idea, and for six years now, without a single Sabbath's break, it has drawn together once a week an audience averaging 1,200 men, the great majority of whom had been either indifferent or hostile to churches. Mr. Byles has become, in a certain sense, the apostle of the movement, and has traveled all over England in its interest. He believes in making these services thoroughly religious, and thinks that only as the message of Christ is kept to the front are they likely to succeed. He preached at Berkeley Temple last Sunday evening, and goes from here to Omaha. He intends to stay in this country about six months.

The *Sacred Heart Review* takes exception goodnaturedly to some points in our recent editorial about the Pope's encyclical letter, and so does the *Pilot*. The former asks what we mean by the statement that the letter "truly reveals the absorbing desire and steadfast purpose of the Roman hierarchy to gain influence and authority in our civil Government and to use it to promote the interests of their Church," and urges that this is only what Congregationalists, Methodists and everybody else are doing also. We mean that in our judgment the object of the Roman hierarchy is to make Roman Catholicism supreme in this country in civil and religious affairs alike. This is not true of Congregationalists, Methodists, Episcopalians or anybody else. We do not try to get control of the government in order to extend the range of our religious beliefs. In spite of numerous exceptions among individual Roman Catholics, this is what Roman Catholicism has done in other countries and often seems to be trying to do here, although without the least prospect of success. It is what the Pope advises in this letter.

## BOSTON MINISTERS' MEETING.

The greater part of the hour was devoted to a memorial service for Rev. A. J. Gordon, D. D., Dr. A. H. Plumb making the address. After referring to his acquaintance with Dr. Gordon, which dated back to college days, the speaker considered his relation to public affairs outside of his own denomination. He was a man of public spirit, a citizen as well as a minister, and was prominently identified with various movements of universal interest to mankind. Dr. Plumb specially emphasized the fact that his friend gave hearty sympathy and support to the Salvation Army in its efforts to gain protection and recognition, and dwelt at length upon Dr. Gordon's desire for free public preaching in the open air, as well as his efforts to secure a repeal of the ordinance against speaking without a permit on the Boston Common.

Rev. A. H. Byles of Hanley, Eng., was invited to describe the Pleasant Sunday Afternoon movement. His own society has a membership of 1,500 men. Each man has a card of membership, which he presents together with a penny when he enters the door. At the end of six months there is a distribution of prizes. For twenty-two out of twenty-six attendances a man receives a good book, purchased with the pennies given Sunday by Sunday. The meetings, which are pre-eminently spiritual in character, differ only from an ordinary religious service in that cheering is allowed and even encouraged. The speakers, ministers or laymen, aim to talk about the message of Christ to the working men of today, setting aside elaborate discussions of social and labor problems. There are at present 1,200 of these societies in England, with an enrolled membership of 150,000. Not all the meetings are for men only, some churches gathering the women together, while in other cases the congregations are mixed, but Mr. Byles considers the men's organizations the most successful.

## STAFF CORRESPONDENCE.

### FROM BOSTON.

#### The "Intensive" Policy in Operation.

Less is heard of church "intension" nowadays than of its opposite, church extension, but the need of both, in the city churches at least, is making the former term more familiar. Notable work has been done in this direction the past year by Union Church, of which Rev. Dr. Nehemiah Boynton is pastor and Rev. F. H. Page assistant. It has been a work of developing internal resources, of plowing under the old soil. While its experience is still in the initial stages, it is of interest and importance because the church has wrought out for itself a definite policy for the solution of that difficult and vital problem common to many city churches—the adaptation of church machinery in all of its departments to a changed population. This is the problem of a church which does not lack families and is still a family, rather than an institutional or people's church; nor does it lack numbers, but has, on the contrary, the largest attendance in its history. There is a point beyond which increasing numbers are a source of weakness in such a church. A large congregation may be a weak one, and the larger the weaker, as the experience of Murray in Boston and Talmage in Brooklyn proves. And where large numbers flow in upon a family church, especially, the tendency is to disorganize if only a formal welcome is given.

The location of Union Church is a factor in its policy of adaptation. It is in the midst of the densest Protestant population of Boston, and the occupancy of the vacant



lots in the vicinity will add thousands to the population of the immediate neighborhood. But this whole section, containing many homes and many families firmly rooted to the old places, is full of lodging houses. Business ventures of any magnitude make little or no headway. This is the student quarter of Boston, containing in all about 5,000 young men and women who attend the technical, medical, musical, art and vocal culture institutions of the city. A large portion of the younger business men and the better paid clerks of both sexes live here also. Were they all attendants at church, new buildings would be needed at once. If only half of them went regularly, the edifices of all denominations in the South End would be overcrowded. The one question presented by the large number who do attend is, how to make an element of strength rather than weakness of the many who seldom stay longer than three years and often but one year. It cannot be stated too emphatically that it is the transitoriness, not the lack of people, which concerns chiefly such a church as Union Church. If let alone, the majority of persons hesitate to rent sittings or join in the work, or, above all, to unite with the church, because they are not sure of being settled long. This is often the excuse for months and for years, for "they have here no continuing city," they are intermittent in their search for the heavenly.

Now the solution of the problem, is the assimilation of this class. The pastors of Union Church are unwilling to be "pastors of a great procession." They are unwilling to let the stream of church attendants alone, simply flowing in and out of the auditorium, but are constantly trying, in a new sense of the phrase, "to constrain them to come in" and become not merely auditors but participants in church activities, whether for a longer or shorter stay.

The administration of this policy of assimilation has depended first of all upon the constant and unchanging spirit of the present pastorate of seven years. The aggressive work of the past year has been possible by reason of the increase in the pastoral force. It has proceeded along two definite lines—social and financial. The spirit of genuine welcome has been generally diffused among the older members. Pulpit and printed invitations have been frequent and hearty. An organization called the Loyal Associates of Union Church has been formed to extend personal invitations to those showing any desire to become identified with the church and congregation, and too much cannot be said of the practical value of the association's work. Pastoral calls have been numerous. Most of the church organizations have really active calling committees whose function is not proselyting but welcoming. Church socials have been occasions for making acquaintances. In all this the time element is ignored. The assimilation has been sought, not only "for richer, for poorer," but for longer, for shorter, and with great gain to all. Many "church tramps" have found a home and the ranks of the permanent transients—excuse the paradox—have been decimated. Would that they might be annihilated! The work is new. It is arduous, it is endless, but it is health-giving. Numbers are being converted into members, and while numbers may sometimes be a source of weakness members are most often a source of strength.

Along the other line of financial progress decided steps have been taken in harmony with the social movements. It was soon realized by all that, if Union Church was to assimilate its congregation into its spiritual and social life, it must also assimilate them into its financial life. In short, the old close corporation of a handful of pew owners decided to place the financial responsibility upon the church members at large, and this was done by leasing the church building to them. It happened almost without exception that the pew-owners were members, so that there has been a great gain, it is hoped, without any loss of financial responsibility. Thus the management of the temporal affairs of the church has passed from a few to a committee of twenty-three, and much is hoped from the change, inasmuch as all the old elements of strength are prominently incorporated with the new. Concurrently with this change, the church by laws have been thoroughly revised and adapted to existing conditions. Also the weekly offerings system of contributions is devoted exclusively to church maintenance and thus far about 200 pledges have been made, representing many more than that number of persons. The idea of self support is kept prominently in view without obscuring benevolent and missionary enterprise. The church has had the advantage all along of financial strength and soundness. It is free from floating or funded debt, and its motto is: no outside help save as outsiders are led to become insiders. Families who have removed to Brookline and Roxbury—and there are many of them—remain loyal attendants, and the outlook is encouraging for the continued success of the intensive policy in Union Church.

#### Latest Facts About the Endeavor Convention.

Every additional batch of news sent out by the committee of '95 bears witness to the unflagging energy with which their plans are being advanced. The latest item of importance to every Endeavorer who expects to be one of the forty to sixty thousand delegates is the change of the date to one day later, so that meetings may be held for five days without sessions on Sunday, on which day the travel into and through the city would otherwise be greatly increased. The convention will close, therefore, Monday, July 15, instead of Sunday night, as formerly announced. The expenses of the great gathering will be large, estimated at \$20,000, the greater part of which will be raised directly among the Endeavorers in their societies. The visitors are promised a most cordial welcome, not only at their headquarters and in the great halls, churches and tents, but almost as soon as they cross the State line; for not only will members of the reception committee of 500 be stationed at the depots and wharves, and at various other places in the city, but aids will be sent out 100 miles to carry aboard the incoming trains the joyful greeting of "Boston '95."

#### A Good Friend to the Sailor Boys.

The Boston Seaman's Friend Society is having a busy winter at its rooms, 287 Hanover Street. Because of the severe weather and the large number of destitute and shipwrecked sailors reaching this port its opportunities for humane work have been constant. During January 537 meals and 617 night lodgings were furnished to destitute seamen, and fifty-three needy men were given 350 articles of clothing. About

2,045 sailors have attended the Sunday and week day meetings, and an average of seventy men a day have enjoyed the reading-room. The temperance pledge has received sixty-two signatures and there have been eighty-three personal requests for prayers. Few persons appreciate the intense suffering of sailors in the winter months. There was never a time when clothing and money were more needed. The regular work of the society has been pressed with vigor and success and the statistics for January carry their own lesson and appeal to Christian people.

#### Lectures and Lecturers.

The winter is yielding about as much as is customary in the way of lectures. Dr. J. H. W. Stuckenberg's course on Social Problems revealed a vigorous grasp of questions at issue and a liberal yet judicious temper of mind. Now that he has taken up his residence in Boston, he is likely to be in demand on public occasions, and he is especially well informed on subjects relating to Germany, in whose life he, as pastor of the American chapel in Berlin, has been such an active participant for a number of years. Another course on similar lines is in progress on Friday evenings at the Wells Memorial Institute, the lecturer being Mr. Robert A. Woods of the Andover House, and his general theme being the Organization of Labor. Dr. Moxom's course at the Lowell Institute on the Church of the First Three Centuries is drawing good-sized audiences, and on the twenty-fifth of the month Mr. E. Charlton Black of Cambridge, whose literary touch and insight are enhancing and extending his reputation hereabouts, begins at the Y. M. C. A. Building a course on the Old Ballads and Songs and on Shakespeare, Milton and Goethe.

#### FROM THE INTERIOR.

##### Dr. Lunn in Chicago.

Greatly to the disappointment of Dr. Noble and his people, Dr. Lunn failed to reach Chicago in time to speak Sunday morning. His train was twenty-eight hours late. He was in time to address Dr. Barrows's people Sunday evening on Hinduism, and expose the falsity of some of the statements made concerning it by Mrs. Annie Besant and the smooth-tongued Vivekananda. Monday he spoke before a united gathering of ministers on the subject which lies closest to his heart—Christian unity. The audience numbered between four and five hundred. Dr. Lunn's address was in the best spirit, was admirably conceived and most earnestly delivered. It was hardly less remarkable for its omissions than for its assertions. Only those points of unity were dwelt upon which are feasible. The speaker bore himself modestly, but did not hesitate to tell us what he had undertaken to do and why he had undertaken it. Full justice was done the leaders of the English Establishment, and a catholic spirit shown toward all those great men in non-Protestant communions who have stood for holiness, truth and the love of God. Dr. Lunn does not believe that the time has come for the giving up of denominations. These he believes stand for some special phase of truth, bear a special testimony to the world, but he affirms that the time has come for sectarianism to die, and for the denominations so to arrange their work as not to overlap each other's fields or multiply the number of weak and unnecessary churches. It was a disappointment to many that Dr.



Lunn had only two days for his visit in Chicago, although as guest of Dr. Barrows he made the most of his opportunities to see the city.

#### The Presbyterian Hospital.

It is often said that ministers are wretched financiers. As an evidence to the contrary is the splendid management of the finances of the Presbyterian Hospital in this city since Dr. Withrow of the Third Church became president of its board of trustees in August, 1893. Not that he has been without excellent advice and assistance from some of the most capable business men in Chicago, but that after all its financial policy has been determined by him and carried through by the sheer force of his will. So skillful has been the management that not only have the current expenses been met as they have matured, but provision made for the payment of other obligations as they became due and the losses feared prevented. Nominally Presbyterian, the hospital is open to all who desire to avail themselves of its advantages, a privilege which hundreds in need of skillful medical treatment and tender nursing have not been slow to do. It is not strange that consecrated wealth is constantly adding to the resources of a beneficent institution like this. Our own seminary has a bed in perpetuity in it, an arrangement which has brought untold comfort to our sick students.

#### Lincoln's Birthday.

Six years ago the Illinois legislature made Feb. 12, the birthday of the martyred president, a legal holiday. Since that time it has been celebrated in the State with more or less unanimity, but never with more heartiness than this year. Conspicuous among the many noble addresses which have been given in Chicago and vicinity is the address of Hon. Henry Watterson, the typical Southerner. More than three thousand persons gathered in the Auditorium to hear him. The charms of his speech and the justness of his statements held the attention of his hearers for more than two hours. He did not hesitate to give Lincoln the first place among the great men of his period or of any period. His allusions to his personal acquaintance with Mr. Lincoln were both appropriate and interesting. The address was given under the auspices of the Lincoln Council of the National Union. Another celebration of the day, specially deserving of mention, was by the Marquette Club. The colored people filled Quinn Chapel to hear Dr. W. P. Nixon of the *Inter-Ocean*, S. A. Douglass and others speak of the great man who had brought liberty to their race. More than two thousand children from the public schools met in Central Music Hall Tuesday evening to listen to Prof. W. E. White and by means of a stereopticon look on pictures illustrative of Lincoln's life. At Evanston the Germans celebrated the day and the University of Chicago by a special reception. Undoubtedly the day is destined to become one of the most important holidays observed in Illinois.

#### The Case of Debs.

Through the illness of one of the jurors the case of Debs and others for conspiracy against the government has been put over until May. The defense was willing to go on with eleven jurymen, or to fill the vacant place with a new man, but counsel for government objected on the ground that the trial would not be legal. It is reported,

one cannot say with how much truth, that the present jury was friendly to Mr. Debs and not likely to give proper attention to the testimony produced by the government. What is wanted is an absolutely fair trial, before an impartial and incorruptible jury. Probably there is no real ground for the objections which have been raised against the present jury, but even a suspicion would have been unfortunate.

#### Dr. J. A. Adams.

Dr. Adams has resigned the pastorate of the Warren Avenue Congregational Church, which he has held for the last six years. His work has been successful and earnest. The church has grown from a mission branch of the First Church to a self-supporting establishment of nearly 350 members. The pastor will continue to reside in the city for a time at least, and to write for the *Advance*. As is well known, he has long been one of the associate editors of this paper. It is expected that his duties on the *Advance* will be increased and that he will also find time to prepare a volume for the press.

#### The Lewis Institute.

The plans for the Lewis Institute are now completed. The building, corner of Robey and Madison Streets, will be 194 by 125 feet, five stories high, and will cost about \$330,000. This will leave fully a million dollars in the hands of the trustees for endowment. As it is not intended to make instruction in the institute free, but to provide a kind of instruction which is greatly needed, it is thought that the income from rentals and tuition will be sufficient to enable the management to carry out the wish of the testator, and give the West Side an institution which shall do for it what the Armour Institute is doing for the South Side.

Chicago, Feb. 15.

FRANKLIN.

#### FROM THE NORTHWEST.

##### Congregational Union.

This organization of St. Paul churches held its annual meeting Jan. 17. The reports were encouraging and enthusiastic. Besides organizing one church, in many communities in the city remote from English-speaking churches well-attended Bible schools have been planted and sustained. In nearly all of them preaching services have also been held by Rev. J. B. Drew and such helpers as he could enlist. One of these schools promises to develop into a church. The union has also the care of the social settlement, which is doing a constantly enlarging work, the young men in residence reaching other young men who otherwise would not be helped.

##### Fargo College.

In the face of hard times Fargo College has an unusually large attendance. President Simmons is doing valuable work toward giving the institution a larger endowment. Dr. Pearson's offer of \$50,000 toward a \$200,000 endowment has already attracted wide attention, and pledges are beginning to come in. The special canvass for this fund will be delayed a little in the hope of better times, but with the coming of spring the work will be pushed in earnest. The feeling in Fargo and the Northwest is that Dr. Pearson's generous offer must be met, and the only way to meet it is by the many making their small gifts even at a personal sacrifice. The Education Society makes a generous appropriation to its support, but requires as a condition that \$3,000 be raised

in the Western field. Fargo is beginning to realize the hopes of its founders in giving to that part of our Northwestern States a high grade Christian school. If prosperity continues for the next five years as in the past two in the Red River Valley, the college will receive much more local support in addition to that which now is constantly and heroically given.

##### Revivals.

Throughout Wisconsin, Iowa and Minnesota, especially in the smaller towns and rural communities, there are encouraging reports of spiritual awakening. The evangelists engaged in this work are Hunt, Merrill, Hartsough, Willis, Cheney, Packard, Tibbetts, Fellows and the local pastors. In some churches the membership has been doubled, and in many country communities half-dead churches have been wonderfully quickened. In some instances where churches have been aided by missionary money for twenty-five years, there has been such an arousing that they are determined to be self-supporting.

##### Missionary Extension.

The Twin City Endeavorers have just had Mr. S. L. Mershon of Chicago in their midst, who spoke on World-wide Endeavor. Being a thorough business man he looks at missionary extension in a businesslike way. His enthusiasm is well tempered and balanced and he is clear-sighted in what the unsaved world needs. He has awakened our young people to new responsibility in carrying the gospel to the regions beyond.

##### At the Capitol.

The first great question for our legislature this year was the choosing of a senator. After much bitter feeling the political machine turned down Senator Washburn and elected Governor Nelson. From the outset Mr. Washburn has been a leader in this State and has shown his distinguished abilities in various public and business activities. It was his misfortune rather than his fault that he has not been in as complete, actual touch with the people as Mr. Nelson, for whom plum seekers and State officials, with a few exceptions, worked. This alone explains Mr. Washburn's defeat. He was never willing to use doubtful means to assure his re-election. He has none of the arts of a politician, and he held his high position by the sheer force of his superior ability. Mr. Nelson is a man of good parts, but he has lost the confidence of many people because he seems to have proved false to his promise when elected governor.

##### Progress at the City Hall.

Minneapolis has just passed from the mayoralty of Eustis to that of Pratt. In general, and especially from a business standpoint, Mayor Eustis gave the city a good administration, and his so-called saloon policy, which really defeated his re-election, casts no reflection on his personal character and the esteem in which he is held. From present indications Mayor Pratt will continue substantially along the business lines of his predecessor, but thus far he is keeping his own counsel. Saloons are rigidly looked after. Three public gambling places, which for the most part have been running wide open, have been closed, and so municipal reform quietly but surely is making progress.

##### In General.

The Northwest has never had a crime attracting as wide attention as the Ging mur-

der trial now in process in Minneapolis. Harry Hayward, the supposed leader in the fearful tragedy, has little sympathy in the community, and Catharine Ging, the unfortunate victim, has the tender regard of a multitude and especially the highest respect of those who knew her most intimately in business relations. The passion for gambling and money is at the root of this darkest crime. During these extremely cold days all our organizations of charity are faithfully looking after the poor and destitute. Especially is the Associated Charities, with its friendly visitors, helping to self-help throughout the city. J. A. S.

### OFF FOR PALESTINE.

If a fortunate start presages a delightful journey then the members of *The Congregationalist's* Oriental party will have an exceptionally charming trip. The beginning of their round of enjoyments was a farewell reception in their honor at the St. Denis Hotel last Friday afternoon. This gave an opportunity for some who were strangers to each other to meet before going on ship-board, and also to hold social converse with friends whom they could not see otherwise before embarking.

One of the large parlors was reserved for this purpose and between the hours of four and seven Dr. and Mrs. Dunning received their numerous guests. All the details of the affair were admirably arranged. On entering the room the first thing to attract attention was a blue and white pennant, labeled with the name of the party, gracefully draped between the windows and fastened with a bunch of tulips. This banner is to wave from the masthead on the steamer which carries the party up the Nile, as well as over the camp in Palestine, and is to be displayed on other occasions. At one end of the parlor was a table laden with refreshments and decorated with palms, while a brilliant mass of tulips glowed from the center. At the opposite end coffee and chocolate were served by two young ladies—Miss Sibley of Belfast, Me., one of the Palestine pilgrims, and Miss Jenny Langworthy of New York, a sister-in-law of W. L. Greene of *The Congregationalist*. Exquisite pink roses and maiden hair ferns were fitting floral decorations for this table, and the homelike atmosphere of the occasion was an agreeable surprise to many of the guests. In points of service and *cuisine* the St. Denis ranks with the best up town hotels, and its convenient location for transatlantic tourists makes it a popular resort for this class of travelers.

Among the guests was a large contingent of ministers and journalists who mingled some mock envy with their congratulatory remarks to Dr. Dunning. Requests to bring home the Sphinx and equally impossible trophies were the order of the day. Dr. W. H. Ward and his sister represented the *Independent*, and one or more editors from the *Outlook*, *Evangelist*, *Observer*, *Christian Work*, *Post*, *Times* and other papers were present, also the genial "Huntington," the Washington correspondent of *The Congregationalist*, and several well-known contributors to the paper whose writings were familiar and whom the tourists were glad to be able to identify.

The next morning dawned still and bright, and the hour before sailing was full of pleasurable excitement on the pier of the Hamburg-American line. A sharp contrast,

and one that prompted a silent prayer in behalf of the outgoing passengers, was suggested by the difference between the weather-beaten Gasconne, near the ferry slip, and the Normannia, with everything trim and taut, spick and span, apparently impregnable against the fiercest storms. The dining tables, as usual on such occasions, groaned beneath a weight of flowers, fruit, letters, telegrams, etc., from those left behind, but none of these conventional tokens elicited more expressions of pleased surprise than the little souvenir which was specially prepared for *The Congregationalist* party. This was a dainty booklet, containing original poems by Clinton Scollard, Mrs. Sangster and Mrs. Spofford, ornamented with choice original designs by Ipsen and interspersed with appropriate bits of sentiment. It contained also a list of the members of the party.

At length the warning whistle for departure sounded. There was a frantic rush for the gangway, a last snap shot by the kodak girl, a few sobbing embraces, a waving of handkerchiefs and bouquets, lively strains of music from the band on board, a hauling in of cables and the huge steamer swung slowly out into the stream, while many a wistful watcher on shore echoed Longfellow's words:

Our hearts, our hopes, our fears, our prayers,  
Are all with thee,  
Are all with thee.

### CURRENT THOUGHT.

#### AT HOME.

Drifts Among Baptists is the title of a posthumous article by Dr. A. J. Gordon in the *Watchman*. He noted a tendency to ritualism in some churches and said: "Ritualism, like eczema in the human body, is generally the symptom of a low state of the blood. As a rule, the church when it becomes secularized becomes ritualized. . . a revived Christianity breaks from a ritual as inevitably as formal Christianity takes one on. . . A secularized ministry always tends to dress up in clergy-clothes; a revived ministry always instinctively undresses itself of traditional vestments and puts on the working garb."

The *Christian Advocate* contains an article on the recent papal encyclical by a Roman Catholic layman, who says that if he reads it aright "it undoes all that Archbishop Ireland, Cardinal Gibbons and Mgr. Satolli have been seeking to accomplish. In every sentence almost it is antagonistic to the spirit and policy breathed and advocated by those prelates. . . The basic principles of our government preclude the consideration of such a relation between Catholicism and the government as would give the church 'the favor of the laws and the patronage of public authority.' Did Archbishop Ireland or Mgr. Satolli give utterance to such a piece of folly they would be ridiculed, for they would not be taken seriously by the priests and laymen of the United States; and it is only the courtesy of our people that has protected the encyclical from the same treatment."

The *Church Standard* (Protestant Episcopal) says that if it believed that the bishops' recent pastoral letter "narrowed the liberty of the clergy in matters of faith," and that in some way it made the articles of the creed "more rigid than before, as to the sense in which they may be understood and interpreted," then it would reject the pastoral "without the slightest regard to its origin. The catholic church is greater than the whole episcopate of any provincial or national church on earth, and the Nicene Creed is much more than a declaration of eternal truth; it is a law of liberty in matters of doctrine, enacted and ordained by the greatest of the ecumenical

councils. Any interpretation of the statements of the creed which is honestly consistent with the facts which the creed affirms may be as freely adopted now as ever. If the pastoral had been intended to diminish the catholic liberty of any man, the whole House of Bishops would be powerless to accomplish it; and if the whole Protestant Episcopal Church, including bishops, clergy and laity, were either to impose new articles of faith or to narrow the liberty of interpretation which the catholic church has guaranteed as the birthright of every Christian, the Protestant Episcopal Church would, to that extent, forfeit its right to the name of catholic."

The *Christian Register* very properly asks whether the *Forum* has become a denominational organ of the Episcopal Church. Commenting further on Rev. W. B. Hale's article in the February *Forum*, in which the unpleasant features of Baptist dissension in the town of Westerly, R. I., are depicted, the Unitarian journal comes to the defense of its fellow-Congregationalists in a most generous way: "That Episcopal tyranny is not more absolute is largely owing to the modifying effect of Baptist Congregationalism. That we have in this country none of the evils of an established church, such as fetter the religious sentiment in England, is largely owing to the same Baptist determination to keep the church of Christ free from entangling alliances."

#### ABROAD.

Benjamin Kidd, in the February *Nineteenth Century*, answers his critics, and holds that the main thesis of his book, *Social Evolution*, has not been overthrown. He reasserts that "in religion is found the characteristic feature of human evolution, the essential motive force from which all cosmic progress in society proceeds"; that "all religion is essentially ultra-rational. No form of belief is capable of functioning as a religion in the evolution of society which does not provide sanctions for conduct outside of, and superior to, reason"; that "the social system founded on a form of religious belief, forms an organic growth which is the seat of a series of historical phenomena unfolding themselves in obedience to laws that may be enunciated"; that "the problem with which every progressive society stands continually confronted is: How to retain the highest operative ultra-rational sanction for those onerous conditions of life which are essential to its progress; and at one and the same time to allow the freest play to those intellectual forces which, while tending to come into conflict with this sanction, contribute, nevertheless, to raise to the highest degree of social efficiency the whole of the members"; that "the history of Western civilization is, in fact, simply the natural history of the Christian religion." He says that Catholic dogma and the English Puritan faith are still the two most powerful antiseptic influences in our Western civilization.

The February *Fortnightly Review* has an article on England and the Gothenburg Licensing System by Edwin Goadby. He says of the result of the system in Gothenburg: "The moral effect has undoubtedly been extensive and real. The social condition of the working classes has improved, the town itself is more orderly, the signs of prosperity were visible to me after an interval of nine years, and everything goes to prove that the company's operations have been both physically and financially beneficial. . . The fall of consumption is mainly amongst the better working classes. The fact is attested by their savings, by their more provident habits and by their better homes. . . Before the company commenced operations drunkenness was a vice common to the working classes as a whole. It is not so now. . . In thirty years the community has saved a quarter of a million of money in diminished consumption of Swedish brandy alone. . . Cynics even say, with paradoxical fervor, that the Gothenburg system is a failure, because it has never been tried, because it has never included beer."



### THREE MAUSOLEUMS AND WHAT THEY TEACH.

BY REV. J. H. DEFOREST, D. D., SENDAI, JAPAN.

Visitors to Japan, as a rule, no sooner land than they are completely captivated by the beauty of the scenery, by the exquisite work of the natives in silk and lacquer, and by the exceedingly odd customs of the people, who do so many things

lord's for life or death. I was recently told by a student, from a heart full of admiration for the act, of an able warrior who was made a captive. When taken before the commander on the opposite side, he was treated with great consideration and offered a high military position if he would only serve his new master. The quick reply was a knife thrust across his bowels, which he tore out and dashed hot into the face of the general. Better such a death than waver for a moment over such a proposal.

Not long ago I read in a Japanese paper of a prince who was deposed from his position. He had among his retainers one noted warrior who went into retirement with his three sons. Soon an offer of service with reward came from one *daimyō*, then from another. These were followed by one from the greatest prince in Northern Japan, Date Masamune of Sendai. Thereupon this warrior, who had never served but one master, felt that the public might regard him as one whose services were for sale and could be given to the highest bidder. In such a case there was but one thing to do and stop forever the circulation of such dishonoring suspicions. He called his three sons and, bidding them farewell, did the fatal hara-kiri.

There are three great mausoleums on the hill just west of Sendai in a cryptomeria grove. One is of the famous Date Masamune, whose name is well known as the *daimyō* who sent a mission to Rome in 1615 to ask the Pope for teachers of the Jesus way. He was also a noted warrior and took part in conquering Korea. When about to embark for that land, he had an image of himself carved for his people to keep in case he should never return. This image is held in high reverence and has been visited by even the emperor. The thing of especial note, however, is the manner in which his retainers acted on the death of their great leader. Twenty-four of his most trusted men committed hara-kiri in order to accompany their lord in his last long journey, and their graves are twelve on each side of Masamune's. The "houses" of these devoted men are still in existence, and their descendants have periodical meetings in

memory of the sacrifice made by their fathers.

Close by this costly mausoleum that the people erected at an expense of \$300,000 stand two others, built in honor of Masamune's son and grandson. Around the son's shrine are twelve graves of his loyal retainers, who also showed this supreme act of devotion and refused to be parted from their lord in death. But by the grandson's shrine there are no graves—not that loyalty was falling, but all through the land the feeling was growing that these voluntary sacrifices of the noblest servants were too costly for the nation to endure. It happened that this feeling found official expression just after the death of Masamune's son and before the death of his grandson. The decree had gone forth that there should be no more suicides on the death of the *daimyō*s, and thus there are no minor monuments around the richly built mausoleum of the grandson.

No man can go through Japan without seeing in every province magnificent temples and graves and groves that are dedicated to these moral heroes, who have laid down their lives to show their fidelity to their lord. No matter how changeable and careless and childish and light-hearted the people may now seem to a superficial visitor, the same spirit of fidelity to principle and readiness to lay down life for it is strong today. Herein is one of the best hopes that Christianity will have its heroes soon in this land. As Dr. Neesima once said, "When Japanese become the retainers of Jesus Christ they will make any sacrifice for Him, they will serve Him to the death."

#### MR. PEABODY'S FIRST COMMUNION.

Thousands the world over have just been doing honor to the memory of George Peabody, but to my mind no one act of his life surrounds him with a brighter halo than the following, which I was privileged to witness. It occurred in 1869, the last year he visited his native land, and the year following the completion of the beautiful temple in Georgetown, erected to the memory of his mother and dedicated to the worship of God.

It was on Sunday morning—the first Sunday he ever attended service in the church his own munificence and loving devotion



DATE MASAMUNE, PRINCE OF SENDAI, JAPAN.

in exactly the opposite way from ours. Temples, of course, are visited, but we fear few tourists take the trouble to learn the meaning of these famous places and their surroundings. To go through Japan buying curios, "doing" certain temples with or without idols, seeing the huge bronze Daibutsu and the enormous bells, rushing on the cars to Nikkō, and noticing the perpetually smiling and gay people, with all the changes Japan is rapidly undergoing—this is very often to go away with the impression that the people are clever enough, but light-hearted and fickle, and that their free and easy way of life leads to much impurity and to low moral standards.

While this impression would have some truth in it, there is more that is deeper and ought to be known. A nation whose main characteristics are cleverness, frivolity, wide impurity and empty idolatry cannot go on through a score of centuries without a crash. It would topple over by its own increasing weight of rottenness. Something has been a moral help to this nation of forty millions, and has conserved it in spite of grave faults and failings. And, if we analyze that something, we shall find one strong moral element in the relation of retainers to their prince.

The history of Japan has many illustrious examples of most devoted loyalty on the part of retainers to their lord. The true retainer regarded himself as absolutely his



THE TEMPLE IN WHICH IS THE IMAGE OF DATE MASAMUNE.

had built. As he reached the entrance he paused a moment and seemed critically to survey the grand proportions of the stately edifice. He looked up at its towering height—160 feet to the topmost stone—and his gaze lingered so long it seemed almost as if it were striving to catch a glimpse of



the sainted mother whose memory he sought to perpetuate.

As he stood thus, steadfastly looking upward, the musical, deep-toned bell pealed forth its final notes of warning that the hour of service had arrived. The sound recalled him to himself. Reverently lifting his hat, he stood motionless with bowed head until the last vibration had ceased. Then he replaced his hat and with slow, halting step—for he was even then quite feeble and his death followed shortly—approached the church, pausing again at the short flight of steps leading to the entrance, and a second time removing his hat.

The organ was pouring forth a grand jubilate of triumph as he passed up the aisle, and his face lighted up with a smile as he heard the noble instrument. Perhaps a note of victory echoed in his own soul responsive to the organ's melody as there passed before him in swift review the scenes of hardship and triumph over all obstacles which had brought him to this hour of proud achievement. But a sweet humility blended with all the conscious pride that must have been his. As he took his seat he bowed his head in silent prayer, and when again he lifted it there was a rapt look as though he had in very truth held converse with the spirit land.

It was communion Sunday, and the table was spread with the beautiful sacramental service—its gift, portraying the priceless gift from a loving Father to His earthly children. As the sacred emblems were distributed, Mr. Peabody signified his desire to partake with the others, and then and there for the first time in his life, although not a church member, he testified publicly his recognition of and belief in a dying Saviour's atoning sacrifice.

Twenty-seven years have passed since then, but today I see as plainly as of yore the bowed form of the venerable man as he entered the portals of the sacred temple—his monument to a revered mother's memory—while his hoary head, a veritable "crown of glory," glistened in the radiant sunlight, and his serious, reverential air proclaimed his fealty to the King of kings, his tender, filial love toward her who gave him birth. And with sweeter, deeper significance than ever before come to me the beautiful words of Lowell in the Vision of Sir Launfal:

Who gives himself with his alms feeds three—  
Himself, his hungering neighbor and Me.

S. L. T.

### EXCEPT THEY BE AGREED.

BY A. H. QUINT, D. D.

Not long ago a singer in church gave as a voluntary "Jesus, lover of my soul." After service the pastor privately requested her not to repeat this hymn, at least in that form, because it was not in harmony with his preaching. He was undoubtedly right in his theory that the hymns and the preaching should be in unison. He was therefore right in his request that this dissonance should not again occur.

But close to the time when this incident was told me there was also a discussion as to the illiberality of Young Men's Christian Associations in not inviting to membership those not members of evangelical churches. I think that a just criticism would lie against inviting non-evangelical persons to an associate membership wherein they would pay taxes but not vote, or even against asking contributions from members of any de-

nomination excluded from full membership. Such a course seems to me to be discourteous in the extreme. While this principle would not exclude from certain privileges any persons who knowingly applied for them, it would forbid inviting any one to a kind of inferiority.

But the occurrence which I first mentioned illustrates the nature of the second. The pastor and the singer could not agree upon "Jesus, lover of my soul." What harmony would be possible in an association for Christian practical work where a great portion of its members will be constantly singing that hymn? That hymn signifies a whole system of religious experience and necessitates a whole method of Christian work. The purposed exclusion of that hymn implies a widely different religious experience and a totally different method of doing good. The pastor felt the irreconcilable disagreement. What concord could there be, in direct Christian effort, between two systems so significantly diverse? The difficulty is not one to be removed by the spread of a liberal spirit; it is a practical question of the possibility of harmonious work. It would be neither right nor courteous to sing "Jesus, lover of my soul," in the meetings of an association where some of its members were received upon the full understanding that they did not believe in the sentiment of this hymn. If we add to this one the multitude of other hymns constantly sung in such meetings, whose fervor is possible only because they place salvation from sin in the blood of Jesus the divine Lord, it is at once evident that unity would be impossible. I am reminded, just here, of an incident in the mountains some years ago, when, on a Sunday evening, the singing of religious hymns was concluded by the Doxology, "Praise God from whom all blessings flow." Some persons not only refused to rise and join but later expressed their indignation that another Doxology, which did not have the line, "Father, Son and Holy Ghost," had not been chosen. Possibly courtesy in such a gathering might have omitted anything offensive, although the selection was thoughtless. But in permanent organizations for Christian work it would be difficult to keep all tongues in such subjection that they should never allude to the divinity of Christ or the work of the Holy Spirit. But it would only be at this price that harmony could be had. Such, therefore, is the practical difficulty which seems to make the separation of excellent people spontaneous, and not resulting from personal dislike or want of respect on either side.

To say that one object is common to both classes, and that they differ only as to methods, or perhaps only in opinions which have no practical bearing, will undoubtedly apply in the case of organizations of certain kinds. Purely charitable societies may be of this kind. I remember, however, that in the time of my boyhood the old anti-slavery agitators, who had a common end, early split into two associations. It is certainly impossible to apply the principle of a common end in religious work until we define that common end. If that end or object be the salvation of men through the redemption there is in Jesus and regeneration by the Holy Ghost, or if its whole practical work in what may be called affiliated effort to do good is based upon these principles, it will be seen that the common end cannot mean anything less. To help

humanity is too vague a term for our purpose. To help humanity by faith in Jesus Christ is a specific necessity. It is also plain that while a variety of methods is always desirable that variety must be in absolute connection with the great central truth. Otherwise, a variety of methods would be contradictory and hurtful. On the whole, I do not see how practical unity could be secured by striking out "Jesus, lover of my soul."

I will suppose a case of a city mission. It has been established for the preaching of the gospel as its predominant object, and with this for judicious help to the poor. Its hymns are gospel hymns. Its teachings to the gathered children are purely Scriptural on the evangelical basis. The institution has an open character and work. The time may come, however, when need of money or a growing sense of liberality may lead to broadening the mission by inviting into its management persons who reject what are commonly known as evangelical opinions. But one result is then possible. Ordinary fairness requires that the whole tone of instruction and work be brought down to the level of those who have been invited to take part in the control and to furnish moneys for its support. Such persons may be generous enough not to ask this, but justice is justice, and whether demanded or not the lower level will be reached. That is, peace can be permanent only by eliminating the old doctrines.

Among the significant things of today is the great pastoral letter of the bishops of the Episcopal Church. As a specimen of superb English it is a model. As a clear, sharply defined and bold statement of true Christian doctrine it has an unmistakable ring, for which we ought to be thankful. Most of us will not agree with its apparently extreme view of Episcopal Church authority in matters of doctrine. We distinguish between the Church of Christ and the episcopate. But there is great force in any argument that the consensus of the whole Christian Church on matters of fundamental doctrine expresses the will of the Holy Spirit. It seems to me that Professor Briggs and the bishops show a wonderful similarity of opinion as to the church's place in the sources of truth. But leaving this aside and not pausing to criticize some of the expressions as to the Scriptures, I think we should hail this great exposition of the doctrine of the incarnation, the absolute authority of the Scriptures and the supernatural source of redemption, as of vast importance in asserting the faith of the Christian Church. My immediate object, however, in connection with this document is based upon assertions that it will prevent entrance into that church of persons who feel that they may believe whatever they please, provided they submit to certain forms. If it has this effect the Episcopal Church can rejoice. It will be far stronger without such help than with it.

How strange it is that the momentary glimpse of a landscape, a smile, the tone of a word spoken carelessly, a tree, the shadow of a cloud on the hillside, should burn themselves like enamel upon the mind, and live there ever after a part of our conscious being!—*Whittier's Letters.*

There are men who seem to think they can be selfish and be Christians. There is no such thing as a selfish Christian.—*B. Fay Mills.*

## A PERSONAL TRIBUTE TO REV. DR. WILLIAM M. TAYLOR.

BY HUNTINGTON.

The story of Dr. Taylor's coming across the sea, twenty-three years ago, almost an entire stranger to every one, the Broadway Tabernacle's success in drawing him from his Liverpool charge, the speedy filling of the church to overflowing and the increase of its income to a point never before thought of, has already been told in these pages. For twenty happy years that congregation and many thousands of appreciative souls from all parts of the land enjoyed feasts of fat things, the memory of which his hearers will never lose. Christian literature will be ever the richer for the series after series of biographic, expository and miscellaneous discourses from his pen and issued from the press in rapid succession, until the volumes nearly tallied with the years of his Tabernacle ministry, and it seemed as if he had invented a new and wonderful method of preaching. Not the least of the precious fruits of his service is seen in the number of his younger brethren who, inspired by his example, have been moved to preach from the Bible, rather than from magazines and newspapers, and to seek to save souls, rather than to tickle the ears of the curious or to feed intellectual pride.

Trained from early childhood in his Scottish home by godly, praying parents, who lived upon the divine Word as their daily food; taken in hand by the very best teachers in the highest college and theological school of that land of Biblical scholars and thinkers, young Taylor's whole being became permeated with the spiritual aroma of the Book he profoundly believed in as God's Word, loved with his whole heart, trusted as his perfect guide, and whose treasures of wisdom and love he was later to unfold for the illumining, uplifting, and under God the saving, of his fellowmen on both sides of the sea. Wide and various as was his reading—and in this he had few equals—in a very real and marked sense he was "a man of one Book." Highly as he valued many volumes of good men as sources of varied knowledge, stimulants of thought, and aids to illustration, they all combined were of small account in comparison with this beloved daily companion, his light, strength, solace, inspirer and guide.

His remarkably retentive memory was never at a loss to recall the passage that he wanted, in either the Old or the New Testament, to teach, illustrate or enforce the truth with which he was dealing. That he was "mighty in the Scriptures" appeared not only, perhaps not chiefly, in his pulpit discourses. Indeed, those flashes of Biblical illumination so characteristic of him quite as often surprised and startled his hearers in the informal midweek meeting for conference and prayer.

He had no heart for "meetings" or discussions or formal work of any kind on Monday mornings; and there is a quiet corner of an office in the Bible House that memory will forever associate with our now sainted friend, who, year after year, made it his frequent Monday morning resort, that he might freely unbend and rest himself with frank, fraternal converse. In these hours of slackened tension, between the lines of anecdote, of reminiscence, of literary criticism, of practical suggestion for ministerial work, along with sparkling humor and brilliant wit, keen, pure, genial,

harmless, would frequently drop into the talk some Scripture passage from which he drew an entirely fresh meaning.

It was these conversations which led to the suggestion that Dr. Taylor should write for *The Congregationalist* a series of articles on difficult or often misunderstood passages of Scripture—a service which he promised and began to render, but which with so many other plans was cut short by the blow that fell upon him three years ago.

Alas for that cold March day—the saddest in his home, one of the saddest in the lives of hosts of loving friends—followed by three years of changeful physical infirmity, but of much of the old-time intellectual brightness and a steady glow of calm, Christian resignation, cheering to see and more helpfully instructive than were the best sermons that even he could write. On a few rare, bright days the cozy corner in the Bible House beamed again with his personal presence and heard again the genial tones, mirth-provoking and serious, as of yore.

But this could not last. The Master's call for our brother's ministry, whether by voice, by silent patience, or by assured testimony of word and life, was fully answered, and at midnight of the 8th of February the summons came to meet his Lord.

On Sunday, Feb. 10, Dr. Stimson paid a just, tender and loving tribute to his memory. On Tuesday, Feb. 12, funeral services, conducted by the pastor, were held in the Tabernacle, thronged with ministers and the people of his own and other flocks. Hymns that Dr. Taylor had named three years before, at the time of his first attack, were sung; Drs. John Hall and M. R. Vincent offered prayer and Dr. Storrs made the address. None knew the departed more intimately, appreciated him more fully, or loved him more sincerely; and even this princely orator can never have spoken more justly, appropriately or feelingly than on this occasion. Then filing past the casket for a last earthly look upon the beloved face, the great assembly parted at the doors and faithful hands bore our friend's earthly part to Woodlawn for burial.

The Wednesday evening church meeting naturally resolved itself into an informal but tender memorial service, Dr. Stimson and six or eight of the deacons and others nearest to Dr. Taylor in his ministry testifying to the blessing he had been to them, in various lines, as pastor and friend. Last Friday evening a somewhat similar commemoration was held in the Church of the Pilgrims, Brooklyn, and last Sunday evening a memorial service in the Tabernacle.

All this is well, and relieves the burdened hearts of his friends, but his best memorial is in the hearts of those friends themselves; hearts that he has drawn to Christ, illumined by gospel truth, comforted by deep sympathy in sorrow, lifted to the very throne by those unique prayers reverent, adoring, dictated by the Holy Spirit, and uttered as if in the visible presence of the infinite Hearer of prayer. The least sympathizing hearer could not fail to see that the suppliant knew and loved God in Christ as a man knows and loves his closest friend.

The words of our beloved brother are ended. We shall hear his persuasive, uplifting tones no more on earth, save in the sensitive ear of memory. Blessed be God for the hope that through His grace we may hereafter grasp that hand and hear once more that loving voice in some fair mansion of our Father's house.

## DR. GREER'S YALE LECTURES.

Continuing the Lyman Beecher course at New Haven, the first two lectures of which were reported in *The Congregationalist*, Feb. 7, Dr. Greer in his third lecture answered the question, What should be the message of the preacher today and how should he deliver it? An abstract follows: The preacher is not justified in resorting to cheap sensational devices to get people to attend church. Only when he has a message which is his own can he win others. When people no longer come to hear him, what is he to do? He cannot give up doctrinal preaching. Dislike of doctrinal preaching usually means dislike of preaching that has more of the theologians in it than of the preacher himself. The distinctive power of the pulpit is its personality. The orator who moves others most is the one who is moved most, not the one who shows the most emotion. Jesus Christ spoke with the authority of personality, and old truths through Him became new. Those who preach Christ must be eye-witnesses of Him. The historical apostolic succession may be necessary to preserve the polity of the church, but the spiritual apostolic succession is indispensable to preserve the pulpit of the church.

The pulpit is not the proper place for a man to combat philosophic materialism. It is for him not so much to talk about spiritual forces and entities as to be a spiritual force and entity himself. The unfelt is apt to be called the unreal and untrue. Roman Catholicism with the mass, and ritualism as seen in other churches, both try to meet a worldly materialism with an ecclesiastical materialism. The distinctive power of the pulpit is not in what it teaches, but in truth made life. Be like the masters of the past by being yourselves. Copy no one. Our preaching, if it is to be effective, must be the gospel as it comes through us.

The preacher in relation to other messages was the topic treated in the fourth lecture. In our attempt to widen the breach between the religious and the secular, the former has been narrowed. All truth is religious, a revelation of God.

What then is the difference between our message and other messages? It is partly due to the fact that there are different kinds of revealed truth, partly, also, because we see the full embodiment of truth as life, and not as a mere principle. But we are not to preach the scientist's message. Ours is the great and sublime task of preaching the truth of God revealed in Jesus Christ. Ministers are often criticized now for starting guilds, clubs, kindergartens, employment bureaus, etc., instead of confining themselves solely to preaching the gospel. Of course the latter is our principal, paramount work and if we cannot do both we must let other things go.

In the next two lectures Dr. Greer gave some advice in regard to the work of preparation for preaching. For general preparation study of the Bible is most essential. It should be studied as a book of principles applicable today. Broad reading is needed to give a proper understanding of the Bible. The minister, too, should be a student of life. He must know people as they are in their relations with other people than himself. While not worldly, he should understand the world, and like his Master should know as much as he may of what is in man. The preacher's office ought to be an open door, not a barrier, to this knowledge of life.

It is one thing to prepare sermons and another thing to prepare yourself to preach. The sermon must be lived and felt before it is written. In Dr. Greer's own case the manuscript proved an obstacle between himself and his audience and he gave it up fifteen years ago, when he found himself preaching to the manuscript as well as from it. One sermon a week is better for any congregation because it is better for the preacher. It is very important that the minister make much of the worship part of the service. J. W. R.



## The Home

### OUR OLD HOMESTEAD.

BY HENRY S. WASHBURN.

As a landmark quaint and hoary,  
Still to me the old house stands,  
Half concealed by trees around it,  
From the fragrant meadow lands.

There my sires for generations  
Hailed the coming of the sun—  
There they rested from their labors,  
When their daily task was done.

Few and simple were their longings,  
Frugal was their honest fare,  
And that gentle maid, Contentment,  
Was a constant presence there.

From a brook which never failed them  
They drew water day by day,  
While its music gladdened ever  
All the banks along its way.

There the lilacs blossomed early,  
There the corn its tassels waved,  
There the barn was filled with plenty,  
When the storms of winter raved.

All its pathways in my boyhood  
Led to pastures fair and sweet;  
O, how oft have they been trodden  
By my bare and restless feet.

Stranger, you may find this homestead  
Near the spot the Pilgrims prest,  
When the Mayflower bore her burden  
Where the weary might find rest.

Should you scan its plain surroundings,  
And inquire the reason why  
I have lured you for a moment  
From your way while passing by—

'Tis to show thee, O my brother,  
Wandering the wide world round,  
That in such retreats the truest  
Source of earthly bliss is found.

In a thoughtful little book by Lillian Whiting, entitled *The World Beautiful*, she claims that the reputation of being "exclusive" is anything but complimentary. Hitherto the quality of exclusiveness has been considered a mark of social distinction, whereas it is more likely to indicate a petty brain, a cold and narrow heart, a lack of sympathy and imagination and a distorted, or exaggerated, opinion of one's self. As Emerson says, "Exclusiveness excludes itself." All that we keep out we go without. The note of the day, in all its higher and nobler trend of thought, is to include, to share, to communicate. The ideal woman, in Miss Whiting's judgment, is she whose social aspirations take the form of outgoing generous sympathies and liberal recognition, one of whom her admirers will say, as the highest praise they can bestow, "she is one of the most inclusive women of society." If you have greater knowledge, better manners, finer culture, do not exclude those who have less, but include and share.

Mr. George Birkbeck Hill, in his interesting book, *Harvard College by an Oxonian*, is ungallant enough to suggest that the great proportion of women teachers in the public schools may account for the imperfect preparation with which many youths go to college. The hurry of American life, felt already in the schools, and the number of teachers who take up teaching as a mere step to something else, without putting their heart into it, seem to afford quite explanation enough without the slur upon women. Some of our very best teachers in preparatory schools are women, and some

of the very worst are men, and neither efficiency nor inefficiency can be charged to the one sex or the other as a whole. Often, too, the fault is in the homes, where the ambition seems to be to have the children get on and "get through" at any cost of thoroughness. Parents ought to understand that a hurried preparation is the poorest economy, and that immaturity is at once a peril and a handicap to boys in entering college.

### LOW MOTIVES.

BY MRS. MARGARET E. SANGSTER.

One should not be too introspective, yet it does no harm occasionally to interrogate one's inner consciousness and scrutinize closely one's motives. The kind action gains immensely in value if it be prompted by the right motive, and the most generous gift is the fine gold tarnished if the intrusion of a low motive has spoiled it. Our Saviour emphasized this in His frequent injunction to secrecy and quietude, so far as prayers and almsgiving were concerned. The devout petitioner must enter the closet and shut the door. The right hand must not know what the left hand did, nor the left hand have cognizance of the deeds of the right. High motives—motives far above worldly ambitions or the praise of men—were enjoined by our Lord.

Should the conscientious Christian disciple look into this matter, he or she would occasionally be shocked to discover a low motive creeping meanly around the roots of an apparently justifiable action. Self-will furnishes the low motive which prompts the offended Christian to take no active part in a church organization, for example, where unfortunately his wishes were not duly considered. Something about the church music does not please him, so he stays away from church, excusing the act to himself as a dignified protest, while all the time it is merely an exhibition of temper. He is not altogether in touch with his pastor, therefore, though a fluent and acceptable speaker, his voice is seldom heard in the prayer meeting. Wounded self-love or hurt vanity is the low motive which often masquerades in the robes of humility.

It is, however, in the giving of gifts that one oftenest waylays the base motive. To have one's name conspicuous on a subscription list will sometimes cause a man to double or treble the amount he is willing to contribute even to a good cause. The cause gains by this, but the man suffers, for all giving in the direction of benevolence, whether of money or personal sympathy, should be on a high plane, on a plane in which the low motive has no share.

A very charming book has recently been occupying all my spare moments, and readers of that classic, *Memorial of a Quiet Life*, may like to hear about this later work of Augustus Hare, *The Story of Two Noble Lives*. Briefly stated, the book is the memoir, largely given in letters, of two beautiful sisters, the Ladies Charlotte and Louisa Stuart, one of whom became Viscountess Canning and the other Marchioness of Waterford. The character of the latter, Louisa Stuart, is impressive from beginning to end, from its lofty sincerity, its abhorrence of anything low or small. A touching incident near the end of her life came to light after she had gone.

"When her things were being distributed

the distributors were surprised to hear that 'the odd man' most earnestly begged for something; it was for her old sealskin jacket. It was thought a singular request at first, but he urged it very much; he should treasure the jacket as long as ever he lived. He had been walking by her donkey-chair in the road when they found a female tramp lying in the ditch very ill indeed. Lady Waterford got out of her chair and made the man help her to lift the poor woman into it. Then she took off her own jacket and put it on the sick woman and walked home by the side of the chair, tending and comforting her all the way." "But it was not my lady's putting her jacket on the woman that I cared about," said the man, "but that she did not consider her jacket the least polluted by having been worn by the tramp. *She wore it herself afterwards*, as if nothing had happened." A beautiful illustration this of doing good from the most uncalculating and unselfish motive.

In the training of children the greatest care should be exercised to keep the motives noble. "You must behave well, for Aunt Jane is coming and she always notices little girls. If you are rude Aunt Jane will not invite you to visit her next summer and children have splendid times at Aunt Jane's." Here the little one is incited to gentleness of deportment from a low motive—the hope of being asked to visit her relative. The same thing might be put in a different way, thus: "Aunt Jane will be here this afternoon. We want her to enjoy herself very much, and it will help her to do this if you will be very thoughtful and kind. It is so nice to give people pleasure when they come to see us."

Instances will occur to the reader but, as a rule, in child training one should aim at elemental principles and not at superficial results. In ourselves and in others, so far as in us lies, let us keep the motives of our action high. "Look up and not down."

### AN OUNCE OF PREVENTION.

BY FLORENCE HULL.

Our eyes must be well cared for by those who have the charge of our infancy if we are to pass the early years of childhood without optical disorders. Many such disorders are congenital, and either make their appearance soon after birth or when the child is between twelve and fourteen years old. Myopia, which is becoming more and more common, passes from parent to child almost inevitably, because the same conditions of close application to books during the years when all the organs are weak develop the inherited tendency.

I cannot but blame the old-fashioned habit of excluding sunlight from the sitting-room for some of the visual troubles known to the parents of the present generation. I have a vivid recollection of stealing into the cool, darkened parlor of my childhood's home on summer afternoons, and reading for hours in that dim light, reclining on the great sofa, and not daring to admit a stray sunbeam into the sacred precincts. We know better than this now, but the mischief is done, so far as we ourselves are concerned; nor does it stop with us; we are compelled to pass on the tendency to each constitutional disorder as a *mal à droitt* gift to our children. But at least, if we cannot avert this misfortune, we can do our best for them after they are here.



The first thing to be attended to in regard to the newborn baby's eyes is to cleanse them gently and thoroughly with warm water, which has previously been boiled and allowed to cool to the proper temperature. A soft, clean old cotton cloth should be used, and it is better that this be wrung out in boiling water beforehand. The Egyptians are strongly opposed to this essential practice, and their children's eyes, never washed, present a deplorable spectacle, partial blindness being common. Soap ought not to be put upon an infant's face, as the slightest touch of it is injurious to their eyes. A little warm milk may be used with advantage where there is any inflammation. Although the sense of sight is absent at first, the exact period of its development is uncertain, and the trial of strong light is best avoided as some untoward excitement of this most delicate nerve might have a permanently bad effect. Candle light is better in the nursery than gas or lamps, and the custom of burning a light all night is a pernicious one, darkness being decidedly more favorable to refreshing sleep.

When the baby begins to take his airings do not muffle his face in a veil. There are cases where such protection is necessary, but they are rare, and if the sensible practice which obtains largely in the South was usual everywhere, not only would a baby's eyes suffer less out of doors but he would be less exposed in every way. This is to have the nurse carry the infant in her arms instead of using a carriage. Some careful mothers will not allow the use of a baby carriage until the child is six months old. One obvious advantage of this is that the little one's face is not upturned to the sun and may be sheltered from the wind by drooping on the nurse's shoulder. Incidentally, it may be observed that when a nurse is required to carry the child in her arms she is obliged to devote her whole attention to her charge, and is not likely to forget it in the delights of a gossip with her friends, nor to keep it out too long. Of course a wise mother will insist upon her baby taking his exercise within a short range of home, so that she can regulate matters with a view to his comfort and safety.

The next precaution to be noted is an avoidance of those "head colds" by which the most carefully guarded babies are often afflicted. Aside from the well-known causes of such catarrhs, over-feeding, exposure at night and the chill from being too long out of doors at one time, there are two others to which I want to draw attention—sudden changes of temperature in the house and the presence of a number of persons in the room a baby lives in. The pretty chamber of the young mother is often a trying place for the family and intimate friends, and here the tiny stranger, lying asleep, has the blessing of pure air filched away from him by older, stronger lungs, which fill the room with their emanations. He awakes cross and feverish and straightway contracts that wretched malady that old nurses term "snuffles," which makes his small nose run and reddens his eyes. This condition is often chronic during the entire winter, and mothers patiently wait for the baby to outgrow it, not aware that a child's nasal region is being seriously injured and his eyesight often permanently deteriorated. Catarrhs are among the worst afflictions of childhood, and are responsible

for many seemingly unaccountable cases of optical disorders.

A tendency to headache is quite as alarming. This seldom shows itself until the child is sent to school, although a neuralgic mother will sometimes find that her teething baby suffers from the same temporal pains that afflict herself. When a child complains of headache all study and reading should be prohibited, for it is much more important that he should enter the world with good eyesight than with a good education. Desks that are too low and that occasion stooping are evils which sensible school inspectors are now trying to remedy. A child should be taught to sit up straight when he reads and hold the book on a level with his eyes; never to lie down while reading nor to sit facing the light. He should also be practiced in using his eyes at long range out of doors, for there is no doubt that the habit of close inspection of small objects, if continued for a few generations more, will bring about the curse of a race of incurable myopes.

### THE HIGHER VIEW.

BY HELEN EVERTSON SMITH.

Why is it such a vexed point whether women who can live without work shall remain idle lest they should deprive other women of a means of subsistence? The matter is really very simple. Women are bound by the same moral rules and in the same degree that men are, neither more nor less. A rich man who prefers to follow no pursuit but that of liberally and wisely expending his income is within his right; but one who, perfering activity, should remain idle under the pretext that he feared to take needed employment from another would meet with deserved ridicule, because there is no reason why the exercise of his own talent or tastes should not be made the means of giving employment to others. On the other hand, the rich man who puts his money into safe investments, while he accepts a salaried position which some poor man could fill quite as well, is justly open to a charge of selfishness.

We will set aside the cases where there exists a real need to earn money, though it may not be apparent to the world. There are many such cases where the facts cannot be known, and harsh judgments should never be passed on imperfect information. We are now referring only to the comparatively rare instances in which rich women, or men, desire to employ their talents or skill in work which is congenial to them. Shall they work gratuitously? By no means! That would truly be taking bread from the mouths of the needy. Shall they take the money earned and use it only for charitable purposes? That is better, but still not well.

The true course is that which is taken by a great many men and a few women. They invest their moneyed capital, in whole or in part, in congenial enterprises, which give full scope to their own talents and at the same time afford employment to many others. Some of the best editors in America are men of large wealth and equal endowments of intellect. Should these men abandon their profession it would be a loss to the world in several ways. By investing both their moneyed and their intellectual capital in the periodicals which are under their control, they are increasing the powers of both, and at the same time acting as dis-

tributing centers by giving employment to many persons.

A woman of wealth and much artistic talent has also a strong love for teaching. It is both an inherited and an acquired taste, her father having been a highly successful teacher and she also before she married the rich man who bequeathed her his immense fortune. Her abilities and tastes were so well known that soon after her husband's death she was tendered a position as teacher of art in a flourishing institution, and was tempted to accept it, but her better feelings rose to the occasion. She refused the salaried place, and took the care and responsibility of founding a "School of Applied Design," building for it a commodious home and engaging the best instructors in their several lines, reserving for herself the branch which she loved best as well as the general management of the whole. From the start the school has paid the liberal salaries of the instructors, and for the last few years has also paid a fair interest on the capital invested, while it has all along enabled many young persons to gain a knowledge by which they may earn their own way in the world.

Another woman, not so wealthy and with a greater love for art than for teaching it, founded a similar school in a Western city. This was almost a missionary enterprise, for at the time the school was started there was hardly a picture in the place of a higher grade than a third-rate chromo. But this school also has paid a modest interest on the investment, and at the same time has given to its founders facilities for art study by which she has abundantly profited.

A young man of very large fortune, even for these days, did not care for business, art or either of the three professions which interest so many of the finest minds. His favorite pursuit is the study of languages. One would suppose that this innocent taste could be gratified without encroaching upon the domain of any other person, but, unfortunately, this young man thinks he can best increase his own knowledge while at the same time imparting it. It did not occur to him to found a school, or even to add a free department to some struggling institution. On the contrary, he sought and obtained a well-paying professorship in a long established college. He draws his salary with regularity, and makes it his boast that he lives within the money which he earns. This boast, which in most cases is so legitimate and honorable, is in his case very near to being a disgrace. The rich who add to their own stores, without at the same time using them to give increased employment to others less fortunately situated, are culpable. Money must be made before it can be spent, but unless it be spent it can do no good. Persons who have both wealth and a taste for any worthy pursuit have received a great trust, a responsibility which cannot innocently be folded in a napkin and hidden away.

The only thing that is ever going to solve the domestic problem is simplification, and the sooner we begin to simplify, both in the manner of our living and what we expect of those who serve us, the better it will be for mistress and maid. We talk much of the good and faithful servants of two or three generations ago. Did our great-grandmothers require their meals served in several courses and an extra plate for everything, from bread and butter through to sauce and cheese? A dinner of fifty years ago was served all in one

course, and the mistress helped both in the serving and the removal.—*Chicago Journal*.

### WASHINGTON'S KISS.

(When General Washington visited Andover, Mass., in November, 1789, he breakfasted at the tavern of Deacon Isaac Abbott. As he was leaving, he saw a rip in his glove. He asked Priscilla Abbott, then a young girl, to mend it. Taking it from her when it was finished, he gave her a kiss in return.)

Thronged were the streets of Andover town,  
On that morning of long ago,  
And swift was the riding up and down  
And the galloping to and fro.  
The judge was there in his stately wig,  
The parson in rustling gown,  
And the parish doctor, in bran new rig,  
Huzzaed for the brave old town.

"Huzza, huzza, there's the tattered flag  
We carried at Bunker Hill!"  
How the old eyes shine and the old heads wag,  
As over the distant hill,  
With drum and fife and in brave array,  
The scholars of Phillips' School  
Escorted the veterans, old and gray,  
Who had shaken the British rule.

At last in the distance a dusty cloud,  
A sound as of horse's feet;  
But they never moved, and they spoke not loud,  
And they heard their own hearts beat.  
Then a forward rush and a mighty cheer,  
And a boom of the Yorktown gun,  
As across the plain, to their old eyes clear,  
Rode the General—Washington.

He was tall of figure and grand of face,  
With an eye which was deep and blue,  
And an air which told that he came from a race  
Who to freedom and God were true.  
And they rent the air with their joyful shout,  
With their cries of "Welcome—Hail!"  
He had cheered them often in storm and rout,  
Unchanged, when their cheeks were pale.

They pressed up close to his bridle rein,  
They touched his extended hand.  
He had shared their hunger, their cold, their pain,  
And the strife of their anguished land.  
His homeliest wishes for shelter and food  
They served with the tenderest care,  
The wise and the simple, the gentle and rude,  
All had in his welcome a share.

Still they served him not upon bended knee,  
As serfs did their lords of yore;  
They gave him the homage of men who were free  
And the love of their heart's deep core.  
That he praised our town we nowhere read,  
Though he called Pentucket fair;  
And he did not say that in word or deed  
He thought we were rich or rare.

But he left a token of favoring grace  
To a maiden of Andover town,  
A maid who sprang from an ancient race  
And a name of good renown.  
An honored guest in her father's inn,  
He was turning to leave the door,  
When he found in his riding glove of tan  
A rent never seen before.

And looking surprised he caught her smile,  
"You knew it, I think," he said;  
"That you will mend it, I am almost sure,  
For you have needle and thread."  
Then drawing the glove from his shapely hand,  
He watched, as with stitches neat  
She fastened together the loosened seam,  
Her fingers—slender and fleet.

She finished her task; a little she paused;  
Then banded it with courtesy low;  
But, bowing and smiling, he left a kiss  
On her mantling cheek and brow.  
Then with flag and drum he was swept away  
To the mansion upon the hill,  
And they laughed at the maiden for many a day,  
Because she was grave and still.

'Tis a pleasant tale, and a century now  
Since the courtly kiss was given.  
The maid and the chief in their graves sleep low,  
Their souls we hope are in heaven.  
Nothing I know of the maiden's life,  
If she had husband or son.  
What matters its joys, its peace, its strife,  
She was kissed by Washington.

—*Holiday Selections.*

### THE BOY-KING OF SPAIN.

BY JEANNETTE A. GRANT.

If you have a collection of postage stamps you know that there is engraved upon the Spanish stamp the head of a bright-eyed little boy. This boy has been a king from the very day of his birth, May 17, 1886, and his title is Alfonso XIII. When he was first presented to his people as their king he was a tiny, wailing baby, uncomfortably lying on a pillow of velvet and lace borne upon a silver salver in the hands of the prime minister of Spain.

It was a troubled country into which the little king was born. His father, who had become a king when only seventeen years of age, had died several months before the birth of his son, and his poor young mother was sad at the loss of her husband and distressed over the political affairs of her adopted country. When her young husband, Alfonso XII., died in November, 1885, the elder of their two little daughters had been proclaimed queen of Spain under the regency of her mother. But in Spain they do not care very much about queens, preferring to be ruled by kings, so as soon as her little brother was born his sister gave up the claim to the throne and became only a princess once more. During the months of this regency—between the death of her husband and the birth of her son—Queen Christina had gained much in popularity with her subjects. While she was only the queen consort there had been no need to exhibit the grandest qualities of her nature, and as she was a foreigner her Spanish subjects had taken care to let her see that little sympathy existed between them. But when the hour of sorrow and the duties of her new position called out the regal qualities of their queen, even the Spaniards were compelled to show admiration and promise allegiance. All parties were tired of the miseries of civil war, and welcomed the birth of a new king who could not for years to come take part in any political faction.

Although the queen of Spain has gained the confidence of her subjects, her position as regent for her son is far from being an easy one. Spain is a strange country, and the Spaniards a difficult people to live among. Proud, jealous and conservative, they cling to ancient customs and show a childish devotion to ideas that are obsolete in the progressive nations of the world. But Christina of Spain was born an Austrian archduchess and belongs to the royal house of Hapsburg, and although womanly and tender in the highest degree an imperial will is part of her birthright. This shows in the success with which she carries out her own ideas concerning the education of all three of her children, but especially of the youthful king.

At the very first her desire to name the baby for his father did not meet with approval, for the Spaniards are superstitious and if their new king were named Alfonso he would be the *thirteenth* of that name and that would be unlucky! So they discussed the great names borne by kings of Spain in the past, but with most of them were associated dark deeds, and as the queen would accept no other her little boy received the name Alfonso. In addition to this he bears the names Leon Fernando Maria Isidor Pascual, after the fashion of most royal personages.

At the christening, which was a very magnificent ceremony, performed by an arch-

bishop with water brought from Jordan for the purpose, the baby Alfonso wore the same lace robe and scarlet sash that his father had worn twenty-nine years before. This was in accordance with another wish of his mother, notwithstanding the fact that the Pope, who was one of the godfathers, had sent a costly dress for the occasion.

There are many points in the court etiquette of Spain that make it hard to be a boy-king and harder still to be the boy-king's loving mother. As he was born a king little Alfonso had to have a household of his own with his own suite of rooms. He cannot even dine at the same table with his mother, nor can she perform for him those tender little offices that mothers delight in and children find so comforting.

The little king has also to go through with tedious state receptions, which weary him sadly and sometimes try his childish patience beyond endurance. Once at a grand church function the baby sat upon his nurse's knee all dressed in white, as patient as baby could be. A bishop had been holding forth for a good hour and everybody was doubtless waiting for him to close. At last the little royal listener could bear it no longer, for he is a high-strung little man, and, with a glance of indignant despair in the direction of the talker, he clutched at his own pretty white hat and cast it upon the floor. When his nobles were paying their compliments to him on his second birthday, their king entertained himself by jumping up and down the steps of his throne.

Because in Spanish etiquette the king can only associate with his equals, the boy Alfonso can have no playmates. He cannot play with his own sisters as an ordinary boy might. Plenty of toys he has always had, among them a fine rocking-horse covered with the skin of a real pony. This and his black cat Perrito have been two of his greatest comforts, so he is a real boy after all. Some wise head and kindly heart, perhaps the queen-mother's, managed to get around the rule that cut the boy off from companions of his own age. A boy regiment has been formed for him. In it are 450 boys in uniform led by a band. The king loves to play soldier, and as a good king must also be a good general he is early learning how to command, while at the same time he is enjoying the companionship of other boys. His little soldiers love him now and doubtless by and by will follow him as their leader for love and not from fear.

When Alfonso XIII. is sixteen years old he will, by Spanish law, have attained his majority, and the government will pass into his hands. Think of a boy of that age having control over seventeen millions of people! Well for Spain that she will have had those sixteen years of regency under a noble woman, for in that time much of the old bitterness of party, the blight of cruelty and superstition and the fierceness of fanaticism will be no more. With her young king's majority may Spain also achieve her freedom, leaving behind her all bondage of oppression, attaining the perfect day of truth and liberty!

No man or woman of the humblest sort can really be strong, pure and good without the world being the better for it, without somebody being helped and comforted by the very existence of this goodness.—*Phillips Brooks.*



## Closet and Altar

*We cannot pray as we ought unless we live as we ought.*

To put ourselves in the way of temptation is folly even when we are sure that we shall not yield. We may be right in the assurance that we shall not fall. But we may do evil to others by affording them opportunities for tempting us, although in vain. Their souls may bear thenceforth an added weight of guilt because they tried to entice us, although we did not yield. The way of penitence and reform may become by so much the longer and the harder for them because of our tempting them, as it were, to tempt us. Moreover, we are exposed to the allurements of evil too often and too terribly at the best for any one to incur voluntarily the least additional risk of his own soul. We may prove weak when we thought we could be sure to be strong. We may even fall utterly when we expected to overcome triumphantly. "Blessed," indeed, "is he who standeth not in the way of sinners," so as to be invited to do evil, unless his plain duty calls him there.

The service of God improves upon acquaintance, gives more than it promises and after a little effort is nothing but rewards which endure for evermore.—F. W. Faber.

Intense practicalness characterizes the Scriptural ideal of prayer. The Scriptures make it a reality, not a reverie. They never bury it in the notion of a poetic or philosophic contemplation of God. They do not merge it in the mental fiction of prayer by action in any other or all other duties of life. They have not concealed the fact of prayer beneath the mystery of prayer. The Scriptural utterances on the subject of prayer admit of no such reduction of tone and confusion of sense as men often put forth in imitating them. Up on the level of inspired thought, *prayer* is PRAYER—a distinct, unique, elemental power in the spiritual universe, as pervasive and as constant as the great occult powers of nature. The want of trust in this Scriptural ideal of prayer often neutralizes it, even in the experience of a Christian. The result cannot be otherwise. It lies in the nature of the mind.—Austin Phelps.

I do not think we have any right to think of a heaven for others, much less of a heaven for ourselves, in the world to come, until we are wholly determined to make this world a heaven for our fellowmen, and are hoping, believing, loving and working for that, and for its realization, not in a thousand or a million years, but in a nearer and a nearer future.—Stopford A. Brooke.

Three blissful words I name to thee,  
Three words of potent charm,  
From eating care thy heart to free,  
Thy life to shield from harm—  
Pray, work and sing.

—Blackie.

Forgive us the sins of our past lives. Forgive us that goodness is so feeble in us, and that selfishness, pride and worldliness are so strong; that when we should have been fruitful under such teachings and influences of Christ we are unfruitful. Forgive us everything that tarnishes the brightness that Thou dost see in Thy beloved, and grant, we beseech of Thee, that we may have that peace that God gives to those whose sins are pardoned.

## SUNDAY OCCUPATIONS FOR BOYS AND GIRLS.\*

LESSON FOR MARCH 3. THE RAISING OF LAZARUS.

BY MRS. CLARA SMITH COLTON, PATCHOGUE, N. Y.

Jesus had no home during His last years on earth. He said once, "The foxes have holes and the birds of the air have nests but the Son of Man hath not where to lay His head," and He had few friends to whose homes He could go to rest. How sad and strange it is that many people did not want Jesus although they saw that He was always speaking wise and beautiful words and doing kind and wonderful works. They were letting that poison plant, "Envy," grow in their heart gardens, just as Cain did.

In our last lesson the Pharisees called Jesus "a sinner" when He had just cured the blind man. Envy in the heart grows into hate and hate into murder. Some of the Jews were beginning to plan how they might get Jesus killed. But we are glad to know that among the many people who were so unkind to Him there were some who loved Him dearly and thought it the happiest thing that could happen to have Him come to their homes. One of these was a good woman named Mary. She took as a present to Him a box of ointment, something far better than our finest perfumery. This was "very precious" and worth a great deal of money, enough to buy many beautiful dresses or jewels. But Mary wanted to give the best thing she had to the dear Lord who had come from heaven for her.

(Explain the wearing of sandals and washing the feet of guests when they came in from a hot, dusty walk.) So Mary bowed before Jesus in worshiping love and poured the precious ointment on His feet. Perhaps Mary thought of the verse in the Bible, "How beautiful are the feet of him that bringeth good tidings," and of Jesus walking many miles with weary feet every day bringing the good news of health and cheer and hope to so many people.

Mary, with her sister Martha and her brother Lazarus, had a quiet, pleasant home on a green hillside among the olive trees near the city of Jerusalem. Jesus went there often to rest and talk with these three who loved Him so much. And Jesus loved them [John 11: 5]. In His sad, lonely life the hours spent in that little home must have been the happiest.

One day Mary and Martha sent word to Jesus that their brother Lazarus was ill. They sent the message in a way that showed their love for Jesus and His for them. "Lord, he whom Thou lovest is sick." But Jesus did not go. He waited two days and Lazarus died. This seemed very strange, but Jesus had good reasons. (Read John 11: 4; also v. 15.)

1. The disciples had seen Jesus cure sick people, but they were still apt to forget that He had power even over death. They needed to see this to believe fully.

2. The Jews who hated Jesus most lived near Mary's home. If Jesus had just cured Lazarus's sickness they might have said, "He would have got well any way;" but if Jesus brought Lazarus to life right before them, "the Son of God [Jesus] would be glorified thereby" and some would believe [John 11: 45].

3. Then Jesus also wanted to teach Mary and Martha to trust Him even when their brother was really dead [v. 40].

Now read the story from the Bible. John's simple language can be understood by very young children. Do not spoil it by paraphrasing it. Show the picture of the "Tomb of Lazarus" in *Congregationalist* supplement, No. 15.

Occupation for hands, or objective teaching.

Cut heavy dark brown wrapping paper into a number of squares, which are to be laid out

to represent a stone wall. Marking round the edges of the squares helps the effect, of course. Leave a space in the wall the size of an envelope for the door. Place in an envelope (children must not know this) a card marked in pretty gold letters with the words of the Golden Text or the words, "Joy, Life forever." Seal the envelope lightly.

Cut a piece of brown paper, the size of the envelope, into fifteen squares; on them write, respectively, the letters of the words, "Suffering and Death." (Write "and" on one square.) Let the children make out the words, then paste the squares in proper order on the sealed envelope, which lies over the space left in the wall for a door. Lay a visiting card marked, "Jesus is here" above this door, "Suffering and Death." Read first sentences of verses 39, 41 and 44. Lift the envelope (representing the dark door of the tomb) and quickly take from it the gold-lettered card, "Joy and Life forever," and lay it in the open door space from which has been taken the door, "Suffering and Death." The general application and explanation are apparent.

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## The Conversation Corner.



WASHINGTON'S Birthday comes the day after the date of this paper, and of course Cornerers will all salute the national flag over their schoolhouses and hear something about the Father of his Country from their teachers—unless, indeed, they have a holiday together. It is a good time to print a letter which has been lying in my drawer nearly six months. It is from Prof. L. P. Powell of Philadelphia, the historical scholar, whose "historical pilgrimage" last summer New England Cornerers will recall:

... There is an inquiry in the Conversation Corner [Aug. 23] concerning the genesis of the hatchet story about Washington. I inclose an extract from Mason Weems's original version of the story. Weems, you remember, was a traveling parson and bookseller who claimed—though the claim is now discredited—to be Washington's rector. He wrote a short life of Washington for mercantile purposes and sold it about the country to folks of small culture. Pioneers carried the book with them as they went westward, and so the priggish hero of Weems's silly story was substituted for the real Washington in the popular mind. The Weems biography is now a very rare book; I have seen only one copy, and from that I have copied the hatchet story without change.

L. P. P.

"When George," said she, "was about six years old, he was made the wealthy owner of a hatchet, of which, like most boys, he was immoderately fond, and was constantly going about chopping everything that came in his way. One day, in the garden, where he often amused himself hacking his mother's peasticks, he unluckily tried the edge of his hatchet on the body of a beautiful young cherry tree, which he barked so terribly that I don't believe the tree ever got the better of it. The next morning the old gentleman finding out what had befallen his tree, which, by the way, was a great favorite, came into the house, and with much warmth, asked for the mischievous author, declaring at the same time that he would not have taken five guineas for his tree. Nobody could tell him anything about it. Presently George and his hatchet made their appearance. 'George,' said his father, 'do you know who killed that beautiful little cherry tree yonder in the garden?' This was a tough question; and George staggered under it for a moment; but quickly recovered himself: and looking at his father with the sweet face of youth brightened with the inexpressible charm of all-conquering truth, he bravely cried out, 'I can't tell a lie, Pa; you know I can't tell a lie. I did cut it with my hatchet.' 'Run to my arms, you dearest boy,' cried his father in transports, 'run to my arms; glad am I, George, that you killed my tree; for you have paid me for it a thousand-fold. Such an act of heroism in my son is more worth than a thousand trees, though blossomed with silver, and their fruits of purest gold.'"

I have examined in one of the Boston libraries the little book from which Professor Powell has kindly copied the above. It is entitled: "The Life of George Washington. With curious anecdotes, equally honourable to himself, and exemplary to his young countrymen." It was published in Philadelphia and peddled in the Southern States by the eccentric author, who attended courts and other public gatherings for the purpose. I was curious to know who "she" was—Weems's authority for the hatchet story. This is what he says:

It was related to me twenty years ago by an aged lady who was a distant relative, and, when a girl, spent much of her time in the family. . . . It is too valuable to be lost and too true to be doubted.

The first edition of the book was printed in 1800, the year after Washington's death. As he was himself only sixty-seven years old, the "aged woman" of 1780 must have had her girlhood before Washington was born! Another "curious anecdote," told at great length, was about Washington's

father planting cabbage seeds in his garden in such a way as to show the boy's name. This was "alongside a gooseberry walk, which happened at that time to be well hung with ripe fruit." At the proper time "came George [to his father], with eyes wild rolling, and his little cheeks ready to burst with great news." Then followed a long conversation between the father and son, in a most impossible style, the object of which was to teach the boy that his name did not grow by chance. It is now known that this story was copied from an English biography published about that time. Without doubt the hatchet story is equally destitute of foundation in fact.

But George Washington wrote his name in the fields of American history, although it was never seen in the cabbage fields of Virginia. Perfect truthfulness was an important part of his character, although he never "barked" his father's cherry tree. One thing about his boyhood is authentic, for it is preserved in his own plain, fair handwriting. It is the rule which with others he had carefully copied in his notebook: "*Labor to keep alive in your breast that little spark of celestial fire called conscience.*" I think that rule helped make George Washington. Perhaps I have told you this before, but it is a great principle of character and conduct which we Cornerers ought to make a part of our character and conduct. God tells us in our hearts what is right—that is *conscience*. Let us do right in everything, because that is God's wise and kind will.

Do you know that the celebration of Washington's birthday is a recent custom? The anniversary was never thought of in my boyhood. It was specially noticed during the War of the Rebellion. In 1862, by proclamation of President Lincoln, the day was generally and enthusiastically observed, for news had just come of the "unconditional surrender" of Fort Donelson to General Grant. With a young friend I went to Faneuil Hall; we were an hour fighting in the surging crowd for admission. "America" was grandly played, the mayor made a short speech, old Dr. Blagden offered prayer, and George S. Hillard (the author of the school readers) read Washington's Farewell Address.

Three years later my friend and I met "at the front" in Virginia. Making a trip up the James River on the twenty-first of February—exactly thirty years ago today—I happened to be present the next day at a most remarkable "celebration." It was at Aiken's Landing, where under flag of truce there was an exchange of prisoners, one thousand well-kept rebels from the North being exchanged for a thousand Union men who had left Libby Prison that morning—thin, wasted, starved skeletons, one of whom died while landing. They were almost wild with joy to see the old flag and hear the bands play. "America" sounded still more grandly that day than it did in Faneuil Hall! Years after I was walking one day in East Tennessee and found that the Tennessean I was talking with was one of those same rescued "boys in blue." Perhaps I saw some of your fathers or grandfathers there, too!

Here comes a letter which fits the day: [Yes; but it doesn't fit my column.—D. F.]

Mr. Martin

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## The Sunday School

LESSON FOR MARCH 3.

John 11: 30-45.

### THE RAISING OF LAZARUS.

BY REV. A. E. DUNNING, D. D.

Our treatment of the lessons presupposes a knowledge, on the part of the student, of the events and circumstances connected with them. Our purpose is simply to bring into view the most important truths they teach. The eleventh chapter of the gospel according to John suggests and illuminates a variety of subjects of greatest interest. The relation of Jesus to family life, His selection and treatment of friends, the meaning of sickness as a spiritual discipline, providential delays in preventing suffering, the significance of death as related to the future life—these and other themes invite attention. But the leading purpose of this miracle was to reveal Christ's power over death. To this we shall confine our thoughts. Taking up the narrative at the point where Martha met Jesus, the first great truth which confronts us is:

1. Christ, the giver of life to the dead. The one fact which filled the mind of Martha was that her brother was dead; and death meant to her at least the suspension of conscious being. To her Lazarus was no more. Yet there had grown up among the Pharisees a belief, which the Sadducees did not share, that the dead would be restored to life at some unknown time in the future, at the day of judgment. That belief Martha held. At the last day she expected that her brother's body would come forth from the grave instinct with new life. She looked forward to a reunion with him then, just as multitudes now do who stand beside the graves of their friends.

Her meeting with Jesus brought up again another thought which had prompted her and her sister to send for Him when Lazarus was dying. She believed that Jesus would have had power to drive away death if He had arrived before her brother died. As she declared that conviction another, hardly more than a vague hope, sprang to her lips. It was possible that He might still bring her brother back to present life. "Even now I know that, whatsoever thou shalt ask of God, God will give thee."

Jesus instantly responded to her faith with a promise that Lazarus should rise from the dead. But her answer showed how little she comprehended the thought she had expressed. All that she really grasped in the promise of Jesus was a declaration of the faith she already held. "I know that he shall rise again in the resurrection at the last day." But Jesus made her understand that His promise meant far more than that. He declared that He, and He alone, had power to give men life at the last day; that He could exercise that power at that very hour as fully as at any time; that He would restore to life every one who had died believing in Him; nay, more, that no living person who believes in Him should ever die. What Martha understood to be death, whether it was the cessation or suspension of conscious being, He assured her could not befall any one who believed in Him. This is the central truth of this lesson. All else that occurred in the raising of Lazarus only explains and illustrates this. Lazarus did not come forth from the tomb into the resurrection life. His body was reanimated, to die again and be resolved into dust. But the miracle which Jesus wrought demonstrated that He has power over death, that He gives eternal life to those united to Him by faith. Life primarily means conscious being. To that we may add all that life can include of knowledge, service, love, blessedness, immortality—the gift of Christ imparted through union with Him, sympathy with His purposes, a will controlled like His by the will of God.

Whether or not conscious being continues forever with those who die without union

with Christ does not seem to me to be conclusively taught in the Bible. Some passages seem to intimate it. Others, such as 2 Thess. 1: 9, declaring that those "that obey not the gospel of our Lord Jesus . . . shall suffer . . . eternal destruction from the face of the Lord," seem to indicate the final annihilation of the wicked. But this supreme gift of Christ to His own no one can fully comprehend. Certainly Martha did not. But she did what every believer does, and it was enough to insure for her that gift. To His question, "Believest thou this?" she confessed that she believed Him to be the Messiah promised and long expected, the Son of God. The next truth brought out in this narrative is:

2. Christ, the comforter of the bereaved. Kind neighbors were doing what they could to console the two sisters in their grief. But they both turned from them all to Jesus as soon as He appeared. Even before He had made any response to their pathetic appeal, they felt that, though He might deny their request, His presence alone was greater comfort than any others could give. Nor did He repress, He joined in, the intense feeling which the sudden blow had caused in those whom He loved. Grief at the death of Lazarus, sympathy with His surviving friends, indignation because of the treacherous character of some of those weeping neighbors and at the sin which causes human woe, found audible and visible expression in His groans and tears. Though He was conscious of power to raise the dead man to life, yet the grief and sin and agony which moved Him to indignation and anguish could not be removed by His word. Lazarus raised would die again, and grief at his death would be repeated. Death could be stripped of its curse only by His surrender of Himself to its power, and the deed of mercy and love which He was about to perform would only hasten the awful catastrophe to Himself. Even Martha's faith was weak and unreasoning. She had accepted His promise to raise up her brother to life. She had accompanied Him to the tomb, but when He would open it her prompt objection showed how little she expected Lazarus to come forth.

At no point thus far in the recorded life of Jesus may we look so deep into His heart as here. How He grasped and infolded those stricken hearts, making their grief His own and His sorrow theirs. Their ignorance and weakness neither separated Him from them nor chilled His love. So Jesus feels now toward His disciples when they are bereaved. And having thus seen Jesus Christ we have seen the Father. We know not only what is Christ's gift of eternal life, but what God is to all who in trouble and penitence and grief and faith turn to Him. There remains for us to consider:

3. Christ's promise confirmed by His deed. The assurance, "Thy brother shall rise again," was fulfilled by the summons at the door of the open tomb, "Lazarus, come forth." That call, followed by the issuance from the tomb of the man bound with graveclothes, certified beyond question Christ's words, "I am the resurrection and the life." He demonstrated His power to give men eternal life. As the Father had life in Himself, so has the Son. When He says, "Because I live, ye shall live also," the risen Lazarus is to that promise what the palsied man walking was to the assurance that "the Son of man hath power on earth to forgive sins." In Christ and in Him only is life—blessed, immortal life. No greater folly can be charged on any man than this, "Ye will not come to me that ye may have life."

### THE CHURCH PRAYER MEETING.

Topic, Feb. 24-March 2. How Christ Dealt With Religious Inquirers. Matt. 11: 2-6; Luke 23: 39-43.

By giving proofs; welcoming sincerity, however ignorant; testing faith.

(See prayer meeting editorial.)

### Y. P. S. C. E.

PRAYER MEETING.

BY REV. H. A. BRIDGMAN.

Topic, March 3-9. Spiritual Death and Spiritual Life. Rev. 3: 1-3, 7-13, 20-22.

A vast field is before us when we begin to think or talk about spiritual life. It is so like, and yet so unlike, other kinds of life. It expresses itself so differently in different ages and different persons. It is not to be confused with religiousness—that is, attention to ceremonies and externals—though it often clings to visible supports. It is not correct and exact opinion, though usually founded on certain positive convictions. It is not a manifestation of fervid feeling, though it occasionally shows itself in that form. It may or it may not go hand in hand with enterprise and success in business, politics and society. Difficult as it is to define, certain marks betray its presence and power. Wherever you find reverence for things unseen, consideration for others, a humble, loving spirit, you are close upon it. It has always been in the world. There is more of it today than ever before, though sometimes it seems to us stagnant or buried.

Yet for ourselves, whose first business it is to look well to our own lives and not to judge others, there are two things to keep in mind. First, that the spiritual life is, after all, in the highest sense the natural life. We feel this in the case of such a man as Dr. A. J. Gordon, for whom so many are mourning. He approached to our ideal of what man should be. It is other men, and not he, who are living the abnormal life—the men who are prostituting their God-given talents to low ends, or who, without descending to base deeds, are simply allowing the spiritual side of them to become paralyzed. We have heard of scientists who by their own confession had become so immersed in the pursuit of knowledge that faculties and powers meant for God had actually become almost dead. Let us prize as a precious jewel the least seed of spiritual life. Let us believe that unless it grows and flowers we are little better than the brute creation.

On the other hand, while we should try to make our spiritual life simple, natural and practical, let us remember that it is not natural in the sense that it can take care of itself. It must have careful watching, room to grow, air and sunshine and a chance to exercise itself. Otherwise it is sure to become stunted or to be crowded one side by the cares and pleasures of this world. The only safety, the only guarantee of growth and maturity is to keep it in constant contact with the great source of spiritual life—Jesus Christ.

Parallel verses: Deut. 30: 15, 16; Matt. 16: 24-26; Mark 4: 14-20; John 5: 24; 15: 4, 5; 2 Cor. 4: 10; Col. 3: 2, 3; Jas. 1: 15; 1 John 3: 14; 5: 11, 12.

### PROGRESS OF THE KINGDOM.

#### OUR OWN WORK.

**Suffering Relieved.** The response to the appeal for prompt and substantial relief for the sufferers in the West has been very hearty and generous throughout New England. The tales of distress touched many hearts and hundreds of barrels of clothing have been shipped to our home missionary workers on the frontier, inasmuch that word has come from Nebraska that no more clothing is needed. An officer of the American Express Company who visited the Congregational House the other day remarked that if all parts of the country have responded to the call as well as this region he thought the State of Nebraska must be buried two feet deep in clothing. The Massachusetts Home Missionary Association reports that the women in our churches have risen to the emergency, and through their efforts some churches have sent seven, nine, or even fourteen barrels of clothing, and that of a good quality, to Ne-

braska and South Dakota. Secretary Colt also speaks with satisfaction of the generous gifts of clothing sent through the Home Missionary Society, and mentions one Baltimore man who shipped two or three carloads of food to the distressed people. The Sunday School Union has likewise done good work in helping to relieve the suffering. The express companies deserve great credit, not only for having transported supplies free of charge, but because packages were sent not by slow freight but on express trains.

**American Board's Treasury.** The continued decrease in the donations of the American Board makes the financial problem more and more serious. Were it not for a decided increase in legacies there would be an alarming deficiency in the receipts of the Board this year as compared with the corresponding period last year; but welcome as money is from this source, it is not to be depended upon. Moreover, in spite of the unusually large legacies, the net loss in five months has been nearly \$10,000. We give below the latest statement of receipts:

	January, 1894.	January, 1895.
Regular donations,	\$48,230.17	\$45,686.33
Donations for special objects,	8,173.45	4,160.91
Donations for the debt,	1,638.47	2,238.52
Legacies,	17,794.42	22,561.16
	\$75,836.51	\$74,647.92
5 mos., last year.	5 mos., this year.	
Regular donations,	\$185,155.19	\$175,780.15
Donations for special objects,	21,440.80	16,489.66
Donations for the debt,	29,084.82	4,406.40
Legacies,	43,765.10	72,923.27
	\$279,385.91	\$269,599.48

The Board has recently issued a letter, presenting its work and needs and calling for aid from the churches.

**Constantinople College for Girls.** At last, after years of effort and patient waiting, the American college for girls at Constantinople has secured an *irade* from the sultan, and it is received with great satisfaction. This form of official permit grants many privileges not included in a firman, since it exempts the college from taxation, makes it impossible to confiscate the property and insures for the institution the protection of the sultan, thus placing the work on a firm basis, making interference unlawful. The college has this year 173 pupils, twenty-six more than any previous year.

**No Deficit for the C. C. B. S.** A shrewd business man said to an officer of this society, in view of the financial depression, "You may be thankful if your receipts do not drop more than one-half." In spite of this gloomy prediction, however, the annual report of the Church Building Society shows the cash receipts to be \$155,138, which is about \$8,000 more than last year. Moreover, the number of contributing churches has grown to 2,378, which is 240 more than in any previous year. Nevertheless, the needs of the work grow faster than the funds. In Oklahoma, especially, churches are waiting for help to build, while Michigan and Nebraska are not far behind in asking for loans for churches and parsonages. The society has been compelled to decline an unusually large number of applications the past year.<sup>1</sup>

#### THE WORLD AROUND.

**Fruits of Dr. Paton's Labors.** To disarm any criticism which might be made in regard to the disposition of the funds raised by Dr. Paton in this country and in Great Britain, the Foreign Missionary Committee of the Presbyterian Church in Victoria has issued a letter warmly commending his tireless efforts to obtain financial aid, and expressing hearty confidence in his integrity and disinterestedness. A recent letter from this noble pioneer missionary was written on board of a steamer bound for Tasmania, where he was to work for five or six weeks in the interests of the mission and then intended to start for the New Hebrides. Dr. Paton says: "You will be glad to hear that from my recent tour in America and Great Britain I was used of God so to draw forth the liberality of His people that

He enabled me to hand over to our church and mission nearly £26,000 on my return, including £2,000 toward the support of the new mission vessel, as well as a subscription of £1,000 to be paid yearly by Christian friends for the same purpose. I have had joy in so working for Jesus, my church and mission, and of getting the sympathy, prayer and help of very many of His dear servants in all branches of the church, to whom I feel forever grateful."

**London Missionary Society.** The centenary fund of the London Missionary Society has now reached \$200,000, and it is announced that the centenary sermon will be preached by Principal Fairbairn in the City Temple on May 8. There is considerable discussion as to whether the engagements with accepted missionaries, the fruits of the Forward Movement, shall be canceled or fulfilled, in view of the fact that the resources of the society have been sadly crippled. In an editorial on this subject the *London Independent* disagrees with those who believe that the best way of developing the resources of the society's constituents is first to do the work and then call upon the church to accept the responsibility. This paper says, with reason: "There could be no satisfaction in enlarging the staff of missionaries and extending the sphere of their work if, as a consequence, the society were involved in financial embarrassments, humiliating in themselves and necessitating a disastrous retreat." It is cheering to learn from the same article that, in spite of the financial problems, the London Missionary Society was never in a more vigorous condition. Its funds were never larger, its staff of missionaries more numerous and effective and its opportunities more abundant.

**Jamaica.** At the missionary devotional meeting of the English Baptist Missionary Society, attended by members of the Baptist, Congregational, Moravian and Presbyterian denominations, an address of much spiritual power was delivered by Rev. D. J. East, who has had fifty-seven years of ministerial service. His reminiscences of mission work in the West Indies, where he has labored for forty years, were of a stirring character. He emphasized the fact that the Baptist churches in Jamaica long ago became self-supporting, and are now contributing a large sum every year for home and foreign missionary work. Most of the contributors give over a dollar each, though they receive scanty wages.

#### THE DEITY AND HUMANITY OF JESUS CHRIST.

I believe in the Trinity, that is, in the one and only God who has revealed Himself and who eternally subsists as Father, Son and Holy Ghost. There is one essence and three subsistences. I do not divide the substance nor confound the persons. There is a certain threefoldness in the living unity of the Godhead. But what it is I do not know. I refuse to follow the theologians when they say that there are three "consciousnesses and three wills," for that gives me three gods. And there is but one personal God, who exists as Father, Son and Holy Ghost. It is not exact to say God the Father, God the Son, God the Holy Ghost. It is better to say *God*, the Father, Son and Holy Ghost. There are three offices, three manifestations, three operations, and these offices, manifestations and operations are grounded in real and eternal distinctions; but what these distinctions are is as much a mystery as *ever*. . . .

I believe in Jesus Christ, the eternal Son of God become flesh. But He is not the personal God become man. He is the personal man conscious of His eternal pre-existence and equality with the Father. I simply invert the traditional formula. I do not make the humanity an appendage to conscious divinity; I make the divinity the crown of His conscious humanity. I follow Paul when he says, "The head of Christ is God." There are not two natures in Him, nor a double consciousness, nor a double will. No such a composite is described in

the Gospels nor presented in the epistles. He is the man Christ Jesus, the only mediator between God and men. He is distinct from men, by His supernatural birth, by His moral perfection, by His resurrection from the dead and by His universal lordship. He is distinct from the personal God, whose work He came to do, to whom He prayed and to whom He is eternally subject, for He shall deliver up the kingdom of the Father.

From scholastic theology I appeal to the New Testament. It is a human figure which meets my gaze, a man among men and calling Himself the Son of Man. The personality is a human one. It begins in helpless infancy. It increases in stature, in wisdom, in piety. It meets the shock of temptation, it walks by faith and prayer. And when the maturity of self-knowledge comes there rises the consciousness of pre-existence and equality with the Father. Of course, what was last must also have been first. The crown of His being must also have been its ground. But it was at first, and for long, the unconscious ground of His being. It was not the constitutive element of His conscious personality. It may seem as if after all it is only a question whether we shall begin at one end of the line or the other. Be it so. Even then I prefer to begin with the human, which I can understand. I find it easier to land in a mystery than to begin with a mystery. That is the course of all knowledge. Genius sleeps in a cradle. Tiny hands make nations tremble. The atom hides the secrets of the universe. But no man construes the universe first and then begins the careful study of facts. He holds to the facts, theory or no theory.

And I hold to the man Christ Jesus, man from the beginning, man throughout, man forever. His personal life was and is and forever will be human. He has but one soul, not two. God is His Father. Mary was His mother. That tells the whole story as far as I can understand it. He is a real man, touched with the feeling of our infirmities, tempted in all points as we are, and yet without sin; by His victory over sin and death securing our eternal redemption. When I face Him in the maturity of His self-knowledge He tells me that He came from heaven where He shared the glory of the Father, and I believe Him. He tells me that He has authority to forgive sin, to judge the quick and the dead and to bestow eternal life, and I believe Him. He tells me to pray in His name, to trust Him for my salvation, to honor Him as I would honor the Father, and I obey Him without hesitation. But in all this, from the lowly manger to the loftiest heights of adoration, He is still to me the personal man, distinct forever from the personal God, the one man in whom dwelleth the fullness of the Godhead bodily.

The vision of His face is the only vision I ever expect to have of God, as Philip saw in Him the Father. But that vision I confidently look forward to. I shall see Him, the fairest among ten thousand, the first born of every creature, the Lord of men and angels, the eternal High Priest of my redemption, who bore my sins and conquered death. It may be that He will show me the print of the nails, and the pierced side, and the scarred brow. But whether that be so or not, when I see Him I shall know Him as the same man whose advent the angels hailed, and whom the stone, the seal and the watch could not hold, the man in whom I shall see my God! One sight will be enough for a hundred centuries. There are faces which you never forget. Once seen they are fixed in the memory forever. And I think, I think, that were I to see Him only once the gladness of my heart would wake an everlasting song.—*From a sermon by A. J. F. Behrends, D. D., in Christian Work.*

We live amidst unprecedented activity and growing discontent. The outward agencies of the church were never so demonstrative. Dispersed amid the multitude of things external, Christian people are forgetting that mental and spiritual progress consist in intensifying the inward life—that abiding and fruitful Christian work can only be accomplished by serious and refreshed souls.—*W. Robertson Nicoll.*



## Literature

## BOOK REVIEWS.

## THE HISTORY OF CHRISTIAN APOLOGETICS.

This volume deals with New Testament and post-apostolic apologetics. It is the third which the author, Prof. James Macgregor, D. D., sometime professor of systematic theology in New College, Edinburgh, has written upon the general theme, of Christian Apologetics, this one supplementing its two predecessors, although each also is self-complete. His intent is to set forth the proof of Christianity historically "on the view that proof of Christianity is constituted by the whole historical phenomenon of this religion in the world." In the first division of the volume he examines for its testimony the ministry of Christ and then the apostolic ministry and in the second division the primitive post-apostolic period, from 130 down to 1700, and then the modern period. The work of course is a study of the proofs of the Christian system of truth both directly and indirectly, that is, the positive evidence of history is marshaled in order and set forth with vigor, while also the various objections to it are named and answered. It is a comprehensive and somewhat analytical statement of the course of religious thought and conviction since the Christian era, the fruit of long continued, wide and thorough study and written in a readable style, although chiefly suited to theologians rather than to the Christian public at large. If the Scotland of today remains what it was a generation or two ago, as to which there is room for doubt, such a volume will not lack many lay readers there. But in England and America they are likely to be comparatively few.

We cannot wholly commend the tone of the book. The author plainly is a man who finds it somewhat difficult to write calmly of those who hold opinions which he believes to be dangerous if not actually heretical, and he allows himself too often to allude to them severely, if not contemptuously. We also do not think that he does justice to the conscientiousness and truly devout spirit or to the scholarly spirit and purpose of many among them. His manner of dealing with them sometimes weakens the impression which he desires to make. He is especially severe upon the "higher critics" and is himself a sturdy advocate of the hitherto accepted theories, as to the Pentateuch, etc., which they have condemned and abandoned. Certainly their inconsistencies and blunders and mutual disagreements are fair material for criticism and may well justify grave doubts whether they must not eventually abandon some of the claims which they now insist are proved. The history of the once famous and domineering Tübingen school of criticism may be duplicated. Nevertheless, there seems to be sound reason for some of their conclusions and we cannot accept his implication that, should their theories prevail, Christianity will be at the mercy of its enemies. There is no danger of this result. [Charles Scribner's Sons. Imported. \$3.00.]

## AUTOBIOGRAPHY OF G. A. SALA.

Mr. Sala has long been known as an author, a play-writer and especially as a journalist on the staff of the London *Daily Telegraph*. He has lived a life diversified and full of incident and has known a multitude of interesting people. He has traveled over

most of the known world and has kept his eyes open and his note-book ready to hand. His journalistic experience has taught him to write with terseness and spirit and entire frankness adds attractiveness to the two handsome volumes in which he has chronicled his career.

His story is that of a self-made man, of early and prolonged struggles to secure an established footing and of diligence, perseverance and versatility in work. He has turned his hand to many employments with considerable success but has proved most proficient naturally in that in which he has become best known, journalism. Early deprived of sight in one of his eyes, two eyes being none too many for a newspaper man, he has exhibited unusual pluck and persistence in compelling success as he has.

Some of the more remarkable and interesting portions of this book describe his experiences as a special correspondent. He attended in this capacity the wedding of the Prince of Wales, the International Exhibition at Paris in 1887, the trial of Prince Pierre Bonaparte for shooting Victor Noir in 1870, the thanksgiving service in St. Paul's in 1872 after the recovery of the Prince of Wales, the successive trials of the famous Tichborne claimant and the coronation of the Emperor Alexander III. of Russia. He had been sent to Russia twice previously, once after the close of the Crimean War to write up that country for English readers, and again in 1876 when war was threatening between Russia and Turkey.

He has served as one of the famous brotherhood of war correspondents, having been sent to the United States in 1863 to describe the War of the Rebellion; having been in Paris during the Franco-Prussian War, facilities for following the course of which in the field, however, were mostly denied him; having been for a time with Garibaldi in 1866, when the liberation of Italy was being wrought out, and having entered Rome with the Italian army in 1870; and having witnessed something of the Carlist struggle in Spain in 1875. He did not illustrate the dash and even recklessness of Forbes, McGahan and men of that sort and has not recorded many very hazardous experiences, but managed, nevertheless, to be present on some important and even critical occasions. He also has lectured with varying but general acceptance and success in several lands.

The list of the distinguished persons whom he has known more or less in different countries is very long and diversified. Artists of every sort, scientific men, actors and dramatists, diplomats, statesmen and even royalties are portrayed in almost every chapter, although with no parade. The author merely narrates the facts of his most interesting history and lets them make their own impression. He is frank about even his follies, such as his occasional gambling at Homburg or Monaco. The reader gains the impression of a cheery, active, busy man, familiar with the sorrowful and even the evil aspects of human life yet generally pursuing high aims steadily, eminently companionable and neither unable nor afraid to take the public into his confidence. Two more entertaining, or in their way more instructive, volumes are not often met with. [Charles Scribner's Sons. \$5.00.]

## THE TRUE SCIENCE OF LIVING.

This volume by Dr. E. H. Dewey, a physician in good standing, advocates a new

theory of securing and maintaining sound health. He has made many converts already, some of whom are eminent persons and all of whom appear to be sensible and thoughtful, such persons as upon other subjects naturally would deserve and receive general confidence. Rev. G. F. Pentecost, D. D., is one of them and has supplied the introduction to the book. Most people will read the volume with incredulity and perhaps amusement. Most of them however will decide before they finish it that the theory may have something in it.

The writer's suggestions may be summed up, so far as the healthy are concerned, in one sentence—Go without your breakfast! His theory is that the stomach, by reason of its inactivity during the hours of sleep, has not been secreting gastric juice, as during the hours of activity, and therefore is not ready in the morning to perform the work of digesting food. Therefore to fill it is to injure the body rather than to strengthen it. As for invalids, it is claimed that they never should be given food until they call for it, no matter how long they fast, and that the labor of digestion causes more loss of strength than the food supplies.

We are not at all clear about the merits of this new theory as applicable to people in general. Some of its elements certainly are open to dispute. The author cites the Continental breakfast of only rolls and coffee—a mere breaking of one's fast—as better than the hearty American morning meal but forgets that those who take it also almost invariably make their heaviest meal at night which he forbids. We believe thoroughly, as they do, in a late rather than a midday dinner. He thinks the stomach should be empty in order that sleep may be healthful and restful. But a healthy animal is led by instinct or nature to go to sleep after eating heartily.

We have no doubt that there are persons, and they may be many, who are habitual over-eaters and whom the practice of this theory would benefit. But we do not now feel sure that it ought to be generally adopted. The judgment of many wise and experienced physicians is opposed to it, men who are not indisposed to accept new ideas for sufficient reason. At the same time we heartily commend the motive and spirit of the author, we concede that to test the theory practically can do nobody any harm, and we know enough of some of the many individuals who have put the theory in practice and now indorse and advocate it warmly to be sure that they are trustworthy. It should be added that it is said to have proved a great success in overcoming the taste for intoxicants and narcotics. But the author's distrust of fruit and almost indifference to the practice of daily bathing is not reassuring. [Henry Bill Publishing Co. \$2.25.]

## STORIES.

Christian Reid's *The Land of the Sun* [D. Appleton & Co. \$1.75] is more of a guide-book to portions of Mexico than it is a novel. It contains a love story or two which come to the surface here and there. But chiefly and really it is a narrative volume about where to go and how to go in order to see Mexico to the best advantage. It is overwrought at times. Too many adjectives are used in too frequent and sometimes too fervid descriptions of scenery and impressions. Yet we can pardon this weakness of the author for he has written a

very enjoyable and entertaining book. If we were going to Mexico this winter we should take it with us as a matter of course and be guided by it in a large degree. And merely as a story it is of sufficient interest to justify the taking. There are a few illustrations.

*In Market Overt* [J. B. Lippincott Co. \$1.00] is another of James Payn's always entertaining stories. The people are English and the story is characteristically British in fact and in spirit. We should hardly think that English readers would find it remarkably interesting but its very unlikeliness to our ways gives it a certain freshness for readers here. But why was it necessary to carry the love of Rivers and the school-mistress to the length of intrigue. This is a sad and needless blot on the story.

Amanda M. Douglas knows well how to use commonplace materials so as to produce effective results. There is nobody of extraordinary significance in her new book, *In Wild Rose Time* [Lee & Shepard. \$1.50] yet few will read it without a catch in the breath now and then. It is a sweet, touching ennobling little story, perhaps somewhat overdrawn yet not more unlikely than many well-known facts, and full of inspiration. A good book, this, for the Sunday school library.

Mark Twain's *Pudd'nhead Wilson and Those Extraordinary Twins* [American Publishing Co. \$2.50], which he is pleased to term a tragedy and a comedy respectively are published together with lavish marginal illustrations. These pictures are the most praiseworthy feature of the volume, although they vary considerably. The author was not at his best when he wrote these stories. They are funny, and now and then very funny. But a coarse streak comes to the surface every little while and is disagreeable. The book is handsomely gotten up by the publishers and does them credit, but we cannot commend the stories which compose it to our readers very heartily. It is sold only by subscription.

The Messrs. Macmillan are issuing a very neat and convenient edition of Dickens for the price, a dollar a volume. *Little Dorrit* has been sent us and is a good-looking book. The illustrations are the weak point and they are fairly good although they look as if the plates had become worn before these were struck off.

*The Doctor, His Wife and the Clock* [G. P. Putnam's Sons. 50 cents] is a contribution by Anna Katharine Green, Mrs. Charles Rohlf, to the Autonym Library. It is a short story of a crime and of the solution of the mystery attending it. It is hardly an example of the author's best work but is graphic and interesting, although dealing with somewhat painful material.—*In the Heart of the Bitter-Root Mountains* [G. P. Putnam's Sons. \$1.50] is a narrative, although not a story in the ordinary sense. It describes the sad and perilous, and in one instance fatal, experience of the Carlin hunting party in the autumn of 1893. The author writes under the pseudonym of Hec-lawa. The trip was a foolhardy one after wild game, which accomplished little in hunting and led to a most painful experience before the necessary rescue. Apparently the death which occurred was an event for which the survivors were in no wise responsible and which they did all in their power to prevent. But this poorly written narrative, which in no respect deserves publication, should at least have been characterized by

signs of deeper feeling. Such a terrible experience should have sobered the survivors sufficiently to have taught them the impropriety of so jaunty a manner of describing it. After all, however, the book may do some service as a warning.

*Miss Gray's Girls or Summer Days in the Scottish Highlands* [Joseph Knight Co.], by Jeannette A. Grant, is handsomely printed and bound and freely and well illustrated. It also is a spirited, entertaining account of a short foreign tour made by four bright American girls under the charge of their former teacher. Considerable is made out of a little material but the reader will overlook this in the charming company of the girls—the teacher herself is only a somewhat older and wiser girl—and their friends.—The old, original Robinson Crusoe need not fear any of his modern namesakes. *Jean Belin, the French Robinson Crusoe* [Lee & Shepard. \$1.50], however, is a lively and exciting tale, full of interest and useful suggestion. The preliminary portion, before the voyage, is disproportionately long and a critical reader might ask to have an obscure point cleared up here or there as the story advances. But it is an entertaining story as well as wholesome and improving.

#### MORE TEXT-BOOKS.

Prof. J. W. Hyslop's *The Elements of Ethics* [Charles Scribner's Sons. \$2.50] is offered only as an introduction to the consideration of the fundamental problems of theoretical ethics, the practical questions affected by general principles. The author uses the analytical method to a large degree. He devotes a great deal of space to the subject of the freedom of the will. It is ably reasoned and written but is much too long and fully elaborated a work to be termed an introduction. It would have been worth more to the world had it been put into half its space.—Prof. H. A. Frink, Ph. D., has adapted the late Prof. Austin Phelps's volume, *English Style in Public Discourse*, to use in schools and colleges by some additions and changes and its product is entitled *Rhetoric, its Theory and Practice* [Charles Scribner's Sons. \$1.25]. Professor Phelps was one of the most consummate masters of English whom America has produced and his lectures were models of wise and inspiring reflection and suggestion upon the subject. Professor Frink has condensed but has taken pains not to weaken or alter in substance. The result is a very useful volume.

Prof. C. L. Smith's edition of *The Odes and Epodes of Horace* [Ginn & Co. \$1.60] is one of the College Series of Latin Authors. It is a well-arranged and thoroughly scholarly study of the poems and their interpretation. The notes are abundant and full but not too voluminous.—Everything is in series still and here is a specimen of another. The series is the Students' Series of Latin Classics and the specimen is *The Lives of Cornelius Nepos* [Leach, Shewell & Sanborn. 40 cents], edited, with notes, etc., by Isaac Flagg. This, too, is a creditable piece of work and its introduction treats of the rapid reading of Latin and the art of translation.—We have examined Prof. Spencer Trotter's *Lessons in the New Geography* [D. C. Heath & Co. \$1.00] without quite perceiving what feature of it is specially new and think it must be the greater prominence given to the inhabitants of countries, their characteristics, etc., as compared with the text-books of the past which

dealt almost solely with the localities themselves. This may be an important improvement but it is easy to attach too great significance to it.—*Little Nature Studies for Little People* [Ginn & Co. 36 cents] is made up of selections from the fascinating writings of John Burroughs and is edited by Mary E. Burt. It is a tempting little book for the quite young and sure to edify while it pleases them.—*The National School Library of Song*, No. 1 [Ginn & Co. 60 cents], edited by L. R. Lewis, includes patriotic, devotional and other music including some folk songs. It is well selected and suited to do good practical service.

#### POETICAL.

Prof. Richard Jones, Ph. D.'s, volume, *The Growth of the Idylls of the King* [J. B. Lippincott Co. \$1.50] is a book about poetry, not a volume of poems. He has gone to work critically from the foundation, studying first the subject-matter and then the process and progress of the development of the poems. A list of the variations in the text of the last edition of the poems as compared with the first editions is a significant feature of the book. Another is a hitherto unpublished version of the poet's introductory stanzas "To the Queen." The book possesses much interest for all lovers of Tennyson's verse.—Prof. Morgan Callaway, Jr., Ph. D., has compiled a pleasant little book of *Select Poems of Sidney Lanier* [Charles Scribner's Sons. \$1.00]. One need not be quite as enthusiastic an admirer of Lanier's verse as the editor is in order to appreciate its frequent strength and beauty and its occasional flavor of striking individuality and peculiar grace. The introduction sketches the poet's life and discusses his productions, style, poetical theory, etc. There is a portrait of him and some well conceived notes.

Messrs. Copeland & Day are apt to do things in a way of their own, and it is an odd, but not an unpleasing, conceit to print a volume of poems so that every poem has a page by itself and is printed at the top of the page, most of the usual upper margin being added to the lower. These are the *Poems* [\$1.00] of John B. Tabb, known as "Father" Tabb. These are genuine force and feeling in these little poems—they are very short—and some are uncommonly suggestive. They also are delicate and subtle in sentiment as well as graceful and musical in form. This unpretending little volume is a book of real poetry, poetry which was written because it *had* to be written.—Another pleasant collection is *In Woods and Fields* [G. P. Putnam's Sons] by Augusta Larned. As the title implies, her poems are chiefly poems of nature, although a few poems of sentiment or reflection are scattered among them. They are simple, strong and musical. Now and then one, such as *October Woods*, has impressed us with peculiar force by a certain richness of imagery.—Louisa J. Bruen has selected a volume of *Poems for Young Persons* [Fleming H. Revell Co. 75 cents]. They are very miscellaneous in character and quality, except that one and all are religious in tone. The book appears to be offered as one of invitation and warning to the sinner. It might well have been rendered a little more likely to have interested him. Nevertheless it is a fairly good book in its way.

#### MISCELLANEOUS.

Mr. J. G. Wilson has edited a series of brief biographies of *The Presidents of the*



*United States* [D. Appleton & Co. \$3.50], of which several have been prepared especially for the volume into which he has gathered them but of which most were written for Appleton's *Cyclopædia of American Biography*. The respective authors are Prof. John Fiske, President Gilman, the late Hon. R. C. Winthrop and Hon. George Bancroft, Carl Schurz, John Hay, ex-Governor W. E. Russell, etc. The portraits of the presidents are supplied and many other illustrations, such as likenesses of their wives, their autographs and views of their homes, and there are also facsimiles of their handwritings. The material of the book is put together well and it will be a popular volume, although it probably would be more of a success if it were smaller in bulk and cheaper in price.—*The Modern Temple and Templars* [Silver, Burdett & Co. \$1.25] is by R. J. Burdette and is about Rev. R. H. Conwell of Philadelphia, pastor of Grace Baptist Church, and his work. Mr. Conwell used to be known in Boston as a bustling and brilliant young man and he has fulfilled his early promise. His church is said in these pages to have the largest house of worship in the world and to have it full every Sunday. The narrative is interesting and stimulating, but it is too long and gushing and at times grandiloquent. Mr. Burdette has done justice neither to his subject nor to himself, but the glow of his loyal faith and affection toward Mr. Conwell will counteract with most readers the faults of his manner.

*The Life and Genius of Jacopo Robusti, Called Tintoretto* [G. P. Putnam's Sons. \$2.25] is by F. P. Stearns. It is offered in order to supply the obvious lack of a volume containing a systematic and thorough study of this famous artist and his works. Mr. Stearns has accomplished this purpose creditably. He has made careful studies and has used them skillfully in making a volume at once learned and popular. It is not only a book for artists, although many of its pages appeal chiefly to them, but for everybody. There is a good copy of Tintoretto's last portrait of himself, and also copies of several of his works. This is a fine book for either the school or the home library.—*The Deeper Meanings* [Geo. H. Ellis. 50 cents], by Frederic A. Hinckley, includes four essays or meditations—they partake of the qualities of each—*The Cost of the Divine Spark*, *The Post-Vision*, *Looking at Life Through New Eyes* and *Rejoice: We Conquer!* They are textless sermons, wise and strong in substance, agreeable in form, showing how new truth helps to enlarge and enrich the old truth, and how men and women may take courage and do better service day by day.

Messrs. F. K. Young and E. C. Howell, authors jointly of *The Minor Tactics of Chess* [Roberts Bros. \$1.00] undertake to set forth the elements of a new theory of playing that engrossing game. They have studied the games of the most renowned players, have deduced therefrom certain probable principles, have reduced these to a system and have made this the basis of what they believe to be the true theory of chess. This volume deals principally with the opening of the game, the vital significance of which all players comprehend. All players and students of the game will appreciate the quality of the book, but to beginners it will seem more technical than is desirable.—*King John and A Winter's Tale* [Macmillan & Co. Each 45 cents], in the Temple Shake-

speare, are out in the accustomed compact and tasteful shape. Such clear type is uncommon in books of the size chosen for this edition.—Mr. Seymour Eaton of the Drexel Institute, Philadelphia, has prepared *Business Forms, Customs and Accounts* [50 cents], a book for use in schools and colleges and meant to aid in the acquisition of convenient and efficient business methods. It is accompanied by a book of blank forms. It is practically adapted to do good service.—The bound volume of *Littell's Living Age* [Littell & Co. \$2.75] for October, November and December last is out. It is in the usual substantial and attractive form.

Mr. T. J. McCormack has translated Prof. Ernest Mach's volume of *Popular Scientific Lectures* [Open Court Publishing Co. \$1.00]. Liquids, acoustics, optics, the nature of scientific inquiry, etc., are the subjects discussed. They are simple, lucid and more attractive in style than such productions usually are. Most of the lectures, however, are hardly popular in the strict sense but are too learned for the unscientific reader.—*The Little Epicure* [Baker & Taylor Co. \$1.00] by Linda H. Larned, contains 700 receipts. The cost of each dish is stated, at average market prices and assuming six persons to be provided for. It is meant to help hostesses who enjoy entertaining their friends but feel hampered by limited means. It is a very serviceable little book for any housekeeper or young lady who is interested in cookery.

Mr. F. W. Morton has compiled the material for a neat little volume called *Woman in Epigram* [A. C. McClurg & Co. \$1.00] from many different sources. It is bright and spicy. It offers no theories. It advocates no views or causes. It aims to be readable, telling, amusing, suggestive, and it is. There is much difference in the quality of the contents but they all are pithy and many are picturesquely phrased.

## NOTES.

—A volume is about to be printed by Messrs. Copeland & Day of this city in small capitals.

—The late Prof. E. A. Freeman left his great work on Sicily unfinished, but considerable fragments may be published.

—The famous *Almanach de Gotha*, the volume containing the genealogical records of European reigning houses, has been issued for 132 years.

—If any one has made a collection of first editions of Robert Louis Stevenson's books, bought at ordinary prices, it is now estimated to be worth at least \$400.

—The Messrs. Pairault of Paris have just published the smallest book ever printed. It is *Little Hop-o-My-Thumb*, the story of Perrault. It contains eighty pages and four engravings and was printed on movable type. It is not much larger than a cent.

—The authorized memorial edition of the late David Swing's writings is to be limited to a thousand numbered copies and to be sold only by subscription at five dollars a copy. Probably in time a cheaper edition will be called for and be supplied, although none is announced.

—It is suggested that the proposed Tilden Library in New York be erected on the grounds of Columbia College and take the library of that institution as a nucleus, thus saving the cost of a site elsewhere and securing for the library some 200,000 volumes to begin with.

—Now it is insisted that Edgar A. Poe did not write *The Raven*, but that the poem was the work of his once intimate friend,

Charles B. Hirst, and that Poe merely made several changes and added a few lines. Dr. Matthew Wood of Philadelphia has accumulated considerable proof of Mr. Hirst's authorship.

—The Macmillans announce a series of reprints of illustrated standard novels, and will lead off with Miss Edgeworth's *Castle Rackrent*, with an introduction by Mrs. Thackeray-Ritchie. Each is to have an introduction by some well-known critic and about forty full-page illustrations. It is sure to be popular.

—Mr. Du Maurier is said to have been offered by Messrs. Harper & Brothers a royalty upon the American sales of *Trilby* and to have preferred a lump sum. He would have made much more money upon the royalty plan and the publishers voluntarily have begun to pay him one, upon both *Trilby* and *Peter Ibbetson* since Jan. 1.

—The *Book Buyer* calls attention to the unusually large number of eminent literary men who have died during the past twelve-month, and mentions Holmes, Whittier, McCosh, Shedd, Stevenson, Froude, Hamerton, Pater, Morley and Professor Nichol—and might have added Mrs. Jane G. Austin, Celia Thaxter, Constance Fenimore Woolson, Sir A. H. Layard, Prof. W. Robertson Smith and Edmund Yates.

—In view of the great repute of the late Robert Louis Stevenson it is surprising to read in the *Publishers' Weekly* the statement that one of his later stories could not be sold in this country at any price which his representative would accept. Probably this was not because the story was not regarded as valuable but because a fancy price was put upon it. Authors very often overestimate their market value.

—The freaks of literary fortune are unaccountable. Some years ago a leading house published in a tasteful form four lectures by Prof. David Masson, of Edinburgh University, on *British Novelists and Their Styles*. It did not sell well and at last they sold the plates. But the present owner, although he has made no attempt to push the book and has not even advertised it, has sold several editions of it already.

## BOOKS OF THE WEEK.

*Roberts Brothers. Boston.*  
HISTORY OF THE PEOPLE OF ISRAEL FROM THE RULE OF THE PERSIANS TO THAT OF THE GREEKS. By Ernest Renan. pp. 354. \$2.50.

*D. C. Heath & Co. Boston.*  
LE TOUR DU MONDE EN QUATRE-VINGT JOURS. By Jules Verne. pp. 173. 35 cents.

*Macmillan & Co. New York.*  
CASTLE RACKRENT AND THE ABSENTEE. By Maria Edgeworth. pp. 382. \$1.25.  
HONEST MONEY. By A. I. Fonda. pp. 269. \$1.00.

*Maynard, Merrill & Co. New York.*  
UN MARIAGE D'AMOUR. By Ludovic Halévy. pp. 80. 25 cents.  
DIE WERKEDER BARMHERZIGKEIT. By W. H. Riehl. pp. 94. 25 cents.

*American Book Co. New York.*  
THE SCHOOLMASTER IN COMEDY AND SATIRE. A COMPILATION. pp. 392. \$1.40.

*S. Burns Weston. Philadelphia.*  
ETHICAL ADDRESSES. FIRST SERIES. By the Lecturers of Ethical Societies. pp. 194. \$1.00.

*Stone & Kimball. Chicago.*  
THE AMATEUR EMIGRANT. By Robert Louis Stevenson. pp. 180.

## PAPER COVERS.

*G. P. Putnam's Sons. New York.*  
A WOMAN OF IMPULSE. By J. H. McCarthy. pp. 314. 50 cents.

*The Merriam Co. New York.*  
BILLY. By Mary Kyle Dallas. pp. 133. 50 cents.

*S. Burns Weston. Philadelphia.*  
WHAT WE MEAN BY DUTY. By W. L. Sheldon. pp. 30. 12 cents.

*U. S. Bureau of Education. Washington.*  
HISTORY OF HIGHER EDUCATION IN RHODE ISLAND. By W. H. Tolman, Ph.D. pp. 210.  
HISTORY OF EDUCATION IN MARYLAND. By Bernard C. Steiner, Ph.D. pp. 331.

*Charles H. Kerr & Co. Chicago.*  
A SMITH'S SON. By Susie L. Bacon. pp. 192. 25 cents.

## MAGAZINES.

January. BIBELOT.—CATHOLIC UNIVERSITY BULLETIN.

February. KINDERGARTEN NEWS.—SANITARIAN.—NEW ENGLAND.—BABYLAND.—CHRISTIAN LITERATURE.—LITERARY NEWS.—PANSY.—BIBLICAL WORLD.—L'ART DE LA MODE.

## News from the Churches

### PASSING COMMENT.

A generous gift was appropriately voted by a Sunday school in Connecticut on the Sunday previous to Lincoln's birthday.

A gratifying report comes from a home missionary church in the Interior, whose return to the society for several years has exceeded its grant.

One New England pastor is carrying out what is evidently his conviction that "the child is father of the man." He cannot fail to gain an influence over the seventy boys who recently found the parsonage so good a playroom.

An Iowa church of about 170 members has just received an increase of nearly two-thirds that number, all but six on confession. Should all of our churches do as well throughout the next year there would certainly be a revival of church building or a beginning of church enlargement.

The pastor of a Western church describes a recent revival in the significant words, "It was not gotten up, but it fell on us." "A blizzard twenty-four below zero has come and gone, but it has not even chilled the work." There can be little doubt after these reports that the results are genuine.

The annual reports which have flooded the columns of religious papers of late offer timely suggestions, one of the most important of which comes from a comparison of the benevolences and expenses. Cases are unusual in which the former exceed the latter. A church in New Jersey gave for outside objects last year over one-third more than it spent for itself.

### FALLING INTO LINE IN BROOKLYN.

Brooklyn Congregationalism is gaining not only by the strengthening of the old strongholds and the formation of new churches, but by the falling into line of others. The Lee Avenue, organized in 1854 as Dutch Reformed, changed to Congregational in 1872, became independent in 1875 under Rev. Dr. Edward Eggleston and returned nominally to the Congregational fold in 1880. It has now awakened to a real denominational loyalty and missionary zeal under the leadership of Rev. J. B. Clark, who commences the fifth year of his pastorate in May.

Three years ago it joined the Manhattan Conference, which it soon after entertained and with which it has kept in close touch ever since. A roll of church membership has been carefully made and a manual placed in the hands of all the members.

Active Woman's Home and Foreign Missionary Societies have been organized and they are sustaining pupils in schools here and abroad. Five years ago, with nearly \$11,000 for home expenses, not a cent was reported for benevolences. Three years ago \$140 was given for home missions, and in 1894 the church had a regular annual schedule of benevolent contributions with offerings aggregating nearly \$1,200. The Sunday school hired rooms in the tenement house district, thoroughly furnished and equipped them, and for a year has sustained a mission school. Here the Christian Endeavor Society has established a model sewing school, in which also missionary zeal has entered, so that it sends result of its labors to needier children in the South.

The Outing Association under the pastor's leadership has bound together the young men of the church by its excursions and socials. It has maintained a pew for young men and contributed several hundred dollars for general expenses. Recently it has given place to a Young People's Society of seventy members, whose aim is to reduce the debt and render other efficient service. A Chautauqua band, the Laurel Circle, with weekly meetings, has a flourishing existence.

The church property, valued at \$125,000, is particularly attractive, owing to the extensive

lawn and the shade trees surrounding the edifice, which has itself been greatly improved the last few years. The exterior has been painted, the roof repaired and stained glass windows have been inserted, the large one opposite the pulpit representing Christ blessing little children and another the seed-sower. An excellent kitchen, the beautifying of the walls, new carpets throughout and the addition of a handsome reception-room are among the other improvements which have brought the building into fine condition, mainly through the work of the Ladies' Association.

The annual business meetings are now made social occasions and centers of enthusiasm. The attendance has increased from about a dozen to over 100. Reports are read by the pastor and the heads of the various departments.

Such changes in the building and the spirit of the church have been attained without friction because of the tactful and winning earnestness of the pastor, Mr. Clark, and the loyal and earnest spirit of his people. At every communion last year there were additions, mostly on confession. ADRIAN.

### PORTLAND'S NEW EDIFICE.

After more than five years of effort the First Church, Portland, Ore., is finally "at home" in its new, beautiful and commodious stone edifice. The leading spirit in the movement,



up to one year ago, was Rev. T. E. Clapp, D. D., now of Manchester, N. H. To his self-sacrifice and tireless energy for four years is largely due the completed structure.

The organization and growth of the church is coincident with that of the city and State. It is essentially New England in its origin, being organized June 15, 1851, by Rev. Horace Lyman of Easthampton, Mass., as a result of meetings held in a log cabin by Rev. Messrs. Harvey Clarke, J. S. Griffin and George H. Atkinson, all formerly of New England. The cost of the first building, dedicated on the day of organization, was \$6,408. Mr. Lyman remained three years and among his successors were Dr. Atkinson, Rev. J. D. Eaton, now in Mexico, Rev. J. A. Cruzan and Rev. F. R. Marvin. In 1886, Dr. Clapp came from Syracuse, N. Y., and served eight years. Rev. G. R. Wallace, D. D., the present pastor, came March 25, 1894.

Itself a home missionary church in its origin, it has aided almost every church organized in Oregon for thirty-five years, as well as many formed in Washington prior to 1885. While it is impossible to state exactly the total amount raised for all purposes during its existence, the estimate is \$300,000. The costs of its own buildings and improvements aggregate about \$145,000, the present edifice costing \$110,000, including the lot. The total membership from organization to date has been about 1,200.

The edifice is located in the heart of the best residence portion of the city, on a corner between which and the next street lies a row of

park blocks almost the entire length of the city and filled with a variety of beautiful shade trees. The building is Gothic-Italian in style, modeled somewhat after the New Old South meeting house of Boston, and with its three towers, one 175 feet above the street, the other two 100 feet high, it is strikingly imposing. Of all the churches in Portland it is the first to catch the eye of travelers approaching from a distance by river, rail or otherwise. In size it is 94 by 100 feet and is constructed of basalt, with blue sandstone trimmings. The auditorium, in the shape of a Greek cross, is ninety-two feet each way, finished in polished redwood and stucco, and opening thirty-five feet up to the roof. The floor slopes easily toward the pulpit and the pews are arranged in circular form, so that every seat is in full view of the speaker. The seating capacity, including a gallery twenty-five by forty feet, is estimated at 1,300. The acoustic properties are good and the ventilation all that can be desired. The first floor, a little above the street level, contains the Sunday school room, forty by seventy feet, with eight class rooms opening into it by rolling partitions. Adjoining is the infant classroom, also used as the ladies' parlor, and a kitchen and pantry supplied with all modern appliances.

The last annual report of the church shows a total membership of 641; admissions thirty-eight, fourteen on confession; total benevolences \$1,234; and home expenses \$25,614. During the year sixty-three members dismissed by letter withdrew to form Sunnyside Church, which is on the outskirts and originally was a branch of this church.

G. H. H.

### THE RELIGIOUS CENSUS OF WORCESTER.

Toward the conclusion of the recent revival services in Worcester, Mass., the evangelical churches took a religious census of the city. One purpose was to turn the attention of people to the matter of church attendance through direct questions concerning their relations to the churches. An attempt was made to find people who wanted to be found, large numbers of whom annually move in to the city and attend church only occasionally, though many of them would renew their former intimate connection with the churches were they sought out and encouraged.

Within five days plans were consummated and the work, for the most part, finished. The equipment was as follows: 23,000 cards were published for introducing the bearers as representatives of the census committee and asking a courteous reception and cordial response to a few questions. An equal number of information cards were printed bearing certain inquiries concerning the family and its church relations and preferences. A judicious committee apportioned the city geographically to the evangelical churches, assigning to each a distinct district. The pastors secured voluntary canvassers and provided them with cards, assigning to each helper specific blocks for visitation. Calls were made simultaneously, and in the two days appointed for the work nearly all of it was accomplished. Indeed, three-fourths was concluded the first afternoon, owing to the large force at work. As the information cards were collected, the chairman of the committee supervised the work of summarizing the results and four clerks were busy for four days. Thereafter the cards were assorted according to church attendance or preference and were placed at the disposal of the pastors.

The chief difficulty encountered was a certain opposition, such as the irreligious element of any community manifests toward all spiritual work. Reluctance in answering questions was also manifested by some who were suspicious of the purposes of the canvass, not understanding its purport, and some opposition was met among members of the so called liberal churches, who viewed the inquiry into their religious relations with disfavor. There



was also difficulty in securing a sufficient number of canvassers for neglected districts. None of the hindrances, however, were of sufficient importance to interfere materially with the success of the undertaking.

Although not absolutely accurate, the results not only abundantly justify the effort but were even more satisfactory in many particulars than was expected. In all 11,190 families were visited, representing 46,811 persons, 12,038 of whom were between the ages of five and twenty. There were found 3,966 Roman Catholic families, including 18,326 persons. Of the 46,811 visited, 36,483 were church attendants. Of the Protestants 10,210 reported themselves as professing Christians and 10,328 as non-attendants, but only about 1,100 declared themselves as without church preference. Twenty-one different denominations and societies, with seventy different organizations, were represented upon the cards. The canvass was representative and the ratio indicated by the figures holds quite accurately for the entire city, which now numbers about 100,000 inhabitants. One of the benefits—that of finding people who profess nominal connection with some congregation—is shown in the case of a pastor of one of the largest churches, who is an indefatigable visitor and who reports that 160 persons, most of them representing families, and all of them entirely unknown to him, are reported as attendants at his services. Relatively, no doubt, the same holds with reference to other churches. Thus pastors may come in contact with many families which look to him for pastoral service in case of need, and which in many instances will become active Christian workers as a result of his visits to them.

The objects of the canvass have been attained. The writer suggests to any who purpose making such a canvass the omission of two questions which appeared upon these information cards, since it is impossible to obtain reliable information, namely, those regarding the number of persons in the family over five years of age not attending church and the number over five years of age not attending Sunday school. The fewer the inquiries serving to give the necessary information the better. As cities go, the people of Worcester are church-goers, and yet the census indicates what a large proportion never attend public worship. It is safe to assume that those who attend occasionally reported themselves as church attendants. A. Z. C.

#### A FREE WILL SOCIETY OF SEVENTY-FIVE YEARS.

The recent celebration of the diamond anniversary of the women's home missionary society in the First Church, Pittsfield, Mass., was an occasion of unusual interest because of the inspiration and suggestions coming from a consideration of a work of such length and purpose. The society was started in 1819 by a few women "eminent for piety," who met weekly for prayer and desired to assist some poor students in Williams College.

The band named itself; its members, eleven in number, each agreeing at the first meeting to contribute two dollars for materials for work. Not only money but materials also were provided, sufficient for several months' labor. On account of this generous response from willing hearts, the society was immediately called the Free Will Society, and from the beginning only free will offerings have been received. Not only clothing and money but furniture and other necessities were given the students. In 1823 more than \$100 was given to the college, and in its first year the society also fitted out one of the church members to go as a missionary to the Sandwich Islands, and it continued to contribute to the support of the mission for thirty years, sending in all over \$450.

The work extended gradually. Other missionaries were aided, and help was given not only to college men and missionaries, but to the poor and sick in Pittsfield. Accounts

kept continuously after the first three years show the total contributions to be over \$20,000, including the value of the boxes sent—an average of more than \$260 a year. The society now numbers sixty or more members, and afternoon meetings are held bi-weekly.

The anniversary exercises included historical papers and "recollections," and an address on the Free Will Principle by Dr. J. B. Clark of New York, senior secretary of the H. M. S. The pastor, Rev. Dr. W. V. W. Davis, also spoke briefly. A bountiful feast and a variety of beautiful floral decorations added greatly to the pleasure of the day. N.

#### COLORED RECRUITS IN WASHINGTON.

In March, 1890, a little band of 236 persons left the Asbury Methodist Episcopal Church (colored) of this city and organized under the name of the Reform Club. It held regular meetings for nearly a year and increased its number to 426; then, adopting Congregationalism, it organized a Sunday school, elected trustees and deacons, called a pastor and developed into a Congregational church. Last September the church began to build, and through great sacrifice and hardship the work has been bravely carried on to completion and was dedicated Feb. 11, Dr. J. E. Rankin preaching the sermon.

The building is of red brick, with a seating capacity of about 800. The main entrance through the square tower is reached by a flight of red sandstone steps. Two entrances, through wide folding vestibule doors, lead to the auditorium, while a broad staircase also leads from the vestibule to the galleries extending across two sides of the house. The handsome pews are of quartered oak, though the rest of the finish is of soft wood. The pulpit is in the south end and on one side is an elevated choir loft. The usual conveniences of kitchen and dining-room, with steam heating appliances, are found in the basement. The building is impressive in its commodious, well-appointed and tasteful appearance, and while representing an heroic achievement adds one more to the Congregational churches of our national capital. E. K. B.

#### THEOLOGICAL SEMINARIES.

##### Andover.

The seminary catalogue for the present year has just been issued. The total number of students is fifty-four. The senior class numbers nineteen, the middle fourteen and the junior sixteen. Amherst College is represented by nine men, Bowdoin eight, Dartmouth eight and Williams seven.—Secretary C. J. Ryder of the A. M. A. addressed the students Thursday evening on Work Among the Mountain Whites in Kentucky and Alabama. After the lecture a conference was held with several members of the senior class who are intending to engage in this work.

##### Hartford.

For general exercises, Feb. 13, a discussion of the question: What should be the attitude of the Protestant Church and ministry toward the Catholic Church? was participated in by members of the middle class.—The winter meeting of the trustees was held Feb. 13.

##### Oberlin.

Rev. William Kincaid, D. D., gave a valuable series of three lectures last week on the history and work of the H. M. S. Provision has been made for such a series of lectures each year on one of the benevolent societies.—President Harper of Chicago University recently lectured to the students on The Rational versus the Rationalistic Higher Criticism.—The fourth conference on practical topics connected with Pastoral Work was held last Friday, the topic being The Minister in the Village Church, and the speaker Rev. J. R. Nichols.—The revival in the college continues, and although no extra meetings are being held there are conversions in all the regular prayer meetings.

##### Pacific.

The new *Seminary News Letter* contains items of interest. A suggestion is made referring to the improvement of the campus which the Students' Club is ready to undertake, the cost alone being an obstacle.—The department of English exegesis is meeting with success in this its first year. Its object is to familiarize students with the English text of the Bible.

#### LOCAL CONFERENCES AND ASSOCIATIONS.

VT.—The Rutland County Association met in Rutland, Feb. 12. It has been customary for several years for the wives of the ministers to be present at this yearly meeting, and it is an enjoyable and highly prized privilege. The subjects were: Kidd's Social Evolution and Drummond's Ascent of Man. Two able papers were presented and the general discussion that followed was vivacious, discriminating and thoughtful.

#### CONGREGATIONAL CLUBS.

MASS.—At the meeting of the Newton Club, Feb. 18, Rev. A. H. Byles gave a brief account of the Pleasant Sunday Afternoon Movement in England. The principal address was by Rev. F. E. Clark, D. D., who spoke on The Christian Endeavor Society Throughout the World in General and in Our Own Churches in Particular. He gave some results of his observations on his recent trip abroad and told of the plans for the coming convention in Boston.

ME.—The Portland Club listened to Dean Hodges on Ecclesiastical Unity at its February meeting. Rev. J. K. Browne of Harpoor, Turkey, also spoke.

R. I.—The Rhode Island Club met Feb. 11 and, after banqueting, was addressed by Mr. S. B. Capen on The Duty of the Christian Citizen. Seldom has an abler address been listened to by the club, and Mr. Capen spoke words every American should hear.

CT.—The New Haven Club held a largely attended meeting, Feb. 11. The topic was The Raising of Church Revenues. Rev. E. L. Clark, D. D., of Boston was the principal speaker. He made an earnest plea for a higher and more Christlike type of religious life in the churches, which would render the financial problem of no consequence. Twenty-one years ago he closed a pastorate in New Haven, and there were many friends here who were glad to hear him.

MINN.—The third meeting of the Southern Minnesota Club was held in Owatonna, Feb. 11. Papers on Abraham Lincoln—His Legacy to the American People, The Observance of Law Fundamental in a Free State, and The Relation of Woman to the State were given. The club admits women to membership on equal terms with men, and it is in a flourishing condition.

#### NEW ENGLAND.

##### Massachusetts.

MILTON.—The will of the late Mary E. Vose contains bequests of \$200 each to the C. H. M. S., to the Woman's Board, to the A. M. A. and to the Sunday School Society.

FRAMINGHAM.—The late J. A. White left \$1,800 to the American Board and \$500 to the C. H. M. S.

GEORGETOWN.—*Memorial.* To the council called to consider his resignation, Rev. J. R. Smith stated that he found it impossible to continue his work on account of the division in the small town between the two churches. The council commended the manliness of the pastor's action and also that of the church in appointing a committee to confer with the First Church as to a possible union.

LOWELL.—*First.* is much disappointed at the action of the city government in licensing a variety theater in the next building to its house of worship. The managers of the theater forfeited their license last year by neglect of State laws and upon complaint of the chief of police as to the character of their plays. Two applications for relicensing were successfully opposed by the church last year, but the new board of aldermen is not found so favorable.

DRACUT.—*First.* The annual reports show prosperity under the lead of the new pastor, Rev. E. L. Baker. In his pastorate of six months there have been three additions on confession, seven in all. The total resident membership is forty-one. The Sunday school numbers 130, and the Y. P. S. C. E. forty members. The senior church member has been connected with the church fifty-nine years.

CLINTON.—*First.* Last year twenty-eight members were added on confession, thirty-eight in all, making the membership 461. The Sunday school, in all departments, enrolls 650. The benevolences were \$2,550.

WORCESTER.—*Union,* having sold its present building and lot, has purchased a site somewhat removed from the business center, and in the early spring will begin the erection of a large and handsome edifice suited to the demands of a vigorous church in a rapidly growing city. The surplus and remaining subscriptions leave about \$100,000 for building purposes.—At a recent Monday meeting Rev. G. H. Gould, D. D., gave an essay on The Church and Municipal Reform. It was an able production and was heard with great interest.

**WARREN.**—Indications that the recent revival interest has given permanent results are seen in every department of work. The chapel is well filled every week at the prayer meetings, the Sunday school has gained over fifty in average attendance and the benevolences have greatly increased, the number of pledges and the amount given being greater than ever.

#### Maine.

**ROCKLAND.**—A wonderful work is in progress. The revival meetings held in the Opera House are crowded and many inquirers stay at after meetings. On a recent Sunday six services were held, all of much interest and well attended.

**MACHIAS.**—The pastor, Rev. C. D. Crane, his wife, son and daughter were recently received as members of the church and three deacons were publicly installed. Over seventy boys of the parish were lately entertained at the parsonage.

**CRANBERRY ISLES.**—Rev. C. E. Harwood has just closed a year's work. Attendance upon the Sunday and the mid-week services is much larger. There is hope of repairing the old building on one island and of building a chapel on another. This is a new mission and it is hoped that a church organization may be effected soon. Mr. Harwood expects to continue the work.

General Missionary Whittier is spending the winter in Ashland, Masardis and other northern Aroostook towns. The people are interested in his labors and promise to rally round any good man who will come to stay. This region has been sadly neglected spiritually. There are wealth, culture and intelligence, a good number of young people, and all the material for good society. And yet it is real missionary ground, so far as religious life is concerned, and a faithful minister is needed.

#### New Hampshire.

**CLAREMONT.**—Following a series of evangelistic services a deep religious interest has been awakened pervading the entire community, and a large number of persons, estimated at nearly 200, have professed conversion. The outlook is promising for large accessions to the churches.

**W. COXCORD.**—Under the lead of the pastor, Rev. D. W. Clark, assisted by neighboring ministers, a series of special meetings have been held for a few weeks past, resulting in a quiet work among adults as well as the young. Nearly thirty persons have already decided to lead Christian lives. The pastor and his faithful helpers rejoice in the promise of enlargement and new strength in the church.

#### Rhode Island.

**PROVIDENCE.**—*Union.* A call has been extended to Dr. Wallace Nutting of Seattle, Wn. He preached here on a recent Sunday and had stated that he would consider a unanimous call. It is practically that. Last week Dr. F. E. Clark addressed a large gathering at the Ministers' Union. Coming as he did in the place of Rev. A. J. Gordon, D. D., he feelingly referred to the great loss sustained in the late decease of Dr. Gordon. At a recent Ministers' Meeting appreciative resolutions were unanimously adopted relative to Dr. F. A. Horton.

#### Connecticut.

**W. WINSTED.**—The church is wide-awake under the lead of Rev. J. S. Voorhees. The benevolences are about one-fifth more than the expenses, and though they dropped \$732 when the panic began, in 1894 they rose to \$3,468, exceeding the old figure notwithstanding the financial pressure. The new Men's Club is a success, having increased the evening congregation from 125 to 500. Missionary intelligence is now being disseminated.

**NEW HAVEN.**—*College Street* has voted to appropriate \$20,000 for a building, and has appointed a committee to proceed at once to the construction of a commodious parish house on its lot on West Chapel Street. The building will be such that an auditorium can be added as soon as the old house can be sold. *Howard Avenue.* The Ladies' Society have undertaken to raise a mortgage of \$2,500 by means of birthday offerings. The pastors of the city have made arrangements for the systematic visitation of the hospital, which they consider has been too much neglected by them in the past. Rev. Messrs. F. R. Luckey and J. L. Mitchell, with their wives, have gone South for short vacations.

**BRIDGEPORT.**—*King's Highway* is the only church in the vicinity which does not belong to one of the Fairfield consociations. Being a new church, it has not become "consecrated." It has called a regular council to ordain its pastor, Rev. W. R. Stewart. This is the first council of the kind to be held among these churches in modern times and it has found favor with all. A movement is on foot to form a conference in Fairfield County. A Congregational Union has just been formed and incorporated for the systematic development of the Congregational order in the city. Rev. Frank Russell, D. D., is

president and Rev. E. K. Holden secretary. A Congregational Pastors' Wives Club has been organized in connection with the Fairfield Association. The women hold four meetings a year simultaneously with their husbands. The chief object sought is mutual acquaintance and social intercourse.

**WALLF.**—The religious meetings held in the schoolhouse the past four weeks under the leadership of a member of the Christian workers have been largely attended. A number of persons have signified their desire to lead a better life.

**WATERBURY.**—*First.* Services appropriate to the thirtieth anniversary of the beginning of Dr. Joseph Anderson's pastorate were held last week. Of the 306 resident members connected with the church thirty years ago only sixty-four remain.

**HARTFORD.**—*Pearl Street.* Dr. W. D. Love has suffered a relapse and is again quite ill. Rev. W. H. Teel of Wethersfield occupied his pulpit last Sunday. *Asylum Hill.* There was a special evening service last Sunday addressed by President Frost of Berea College.

**SALISBURY.**—The fellowship meeting last week was well attended, considering the weather. The congregation was representative of several neighboring towns, and sessions were held in the afternoon and evening. Addresses were made by a number of neighboring pastors.

**NEWINGTON.**—The timely and generous gift of \$500 from Mrs. D. L. Robbins has increased the chapel fund to \$3,400. More money is needed but as all subscriptions were conditioned on the \$3,200 being raised, the society has previously taken no action in the matter. The cost of the chapel furnished with modern conveniences is estimated at about \$4,000.

**TORRINGTON.**—Last week the Sunday school observed Lincoln Sunday by raising the fund for a scholarship of \$50 for the third year for Hampton Wilson, the young colored student at Fisk University.

#### MIDDLE STATES.

##### New York.

**LOCKPORT.**—The recent conference of Christian Workers of Niagara County was most successful under the arrangement of the city ministerial association. Every effort was made to increase the spirituality of neighboring churches. The Presbyterians, Methodists and Baptists furnished speakers on: Christians, God's Agents; Difficulties of Christian Work; Revivals and the Holy Spirit; The Worker's Power; Christian Character Necessary to the Worker's Success; Problems of the Country Church; Pentecost, Then and Now. Congregationalists spoke on: How to Deepen the Spiritual Life; How to Reach Non-Church-Goers; and The Worker's Weapon, the Word of God.

**BROOKLYN.**—*New England* is delighted at the decision of Rev. Alexander Lewis to remain with it. During the three years and eight months of his pastorate the church has raised for benevolence \$3,500, for home expenses \$19,283, and for a church building \$6,000. About 220 new members have been received, 175 on confession. *Beecher Memorial.* Rev. D. B. Pratt, has received fifty-three members during the year, thirty-five on confession. The Sunday school numbers 739, a gain of 100 over last year.

**NEW YORK.**—The late J. T. Leavitt, who died in France last fall, bequeaths, upon the death of his wife, \$5,000 each to the American Board, the C. H. M. S., the A. M. A., and the American Bible Society, besides other gifts.

##### New Jersey.

**MONTCLAIR.**—*First* reports a prosperous year with fifty-nine additions, an ordained minister added to its working force, and a total beneficence of over \$19,000—\$5,000 more than the home expenditures. The church has just sustained a serious loss in the death of Deacon C. H. Johnson, one of the charter members, a trustee throughout its whole history, and for the first eighteen years its Sunday school superintendent. He was a member of the New York Chamber of Commerce, a generous giver to benevolent objects, one of the founders and chief supporters of the Y. M. C. A., and for twenty-five years a potent influence for good in this vigorous young city.

**ELIZABETH.**—The church is acquiring new vigor under Rev. C. C. Clark's pastorate. Its "Endeavors" now number in all 101, nearly equal to the membership of the church.

**HAWORTH.**—This church is still too weak to support a pastor, but its prayer meetings indicate true vigor. The attendance is from eighteen to twenty-two out of a total membership of twenty-four.

**JERSEY CITY.**—Rev. J. L. Scudder has gone on a pilgrimage to the Mediterranean, the Nile and Jerusalem.

**EAST ORANGE.**—*Trinity.* This is one of the few churches in the denomination that has attained a marked degree of proficiency in chanting the Psalms, and that exercise is one of the pleasing features in an order of worship which has been judiciously enriched by the pastor, Rev. F. W. Baldwin, D. D. The beautiful new edifice is already well filled by the congregations, that of the evening showing the good effects of efforts put forth by the Men's Sunday Evening Club, which has a membership of over one hundred. Though surrounded by strong Presbyterian churches, Trinity, as respects its material equipment, the influence of its pulpit and its activity in the community, is a creditable representative of the Pilgrim polity.

#### THE INTERIOR.

##### Ohio.

**WELLINGTON.**—*First.* Rev. A. F. Skeele, pastor, met with a calamity in the destruction of its edifice by fire, Feb. 9. The church had finished a prosperous year, showing an increase both in current expenses and benevolences. With the new year it had adopted the plan of free seats, having secured in advance by pledges \$200 more than the amount raised last year by pew rentals. Special meetings were held during January by the pastor, assisted by Rev. J. R. Nichols, resulting in a marked religious interest in the Y. P. S. C. E. and the Sunday school, a large number of young people having signed cards expressing a purpose to begin the Christian life. This break in the work comes at a most unfortunate time. The house was built in 1879 under the pastorate of Rev. James Daley, at a cost of \$30,000, and was one of the finest and most convenient edifices in the State. The people are meeting their great misfortune with courage and will rebuild at once.

##### Indiana.

**INDIANAPOLIS.**—The State executive committee of the H. M. S. met Feb. 12. The apportionment, while \$2,000 less than two years ago, was an increase of \$500 over the past year, granted in order to relieve the strain upon the fields which had suffered most. It was voted to recommend aid to twenty-three fields representing thirty-two churches to the amount of \$6,650. Several fields whose necessities appealed to the committee were left for future consideration. There is great need of advance work.

**W. INDIANAPOLIS.**—*Pilgrim* was recently presented with a set of communion plate by friends. Rev. S. W. Pollard, the pastor, was also pleasantly surprised by a visit to his home by many parishioners, who left substantial tokens of their regard.

**ONTARIO.**—Rev. J. R. Preston, assisted by Mrs. Ingersoll, an evangelist, is engaged in a series of protracted meetings in Shipshewana. About thirty have come over to the Lord's side and still larger results are looked for.

##### Michigan.

**COOPER.**—The church has closed a prosperous year, about forty members being added. The Y. P. S. C. E. has more than doubled in membership. All departments are in good condition, and the meeting house has been provided with new lighting and heating apparatus.

**SAGINAW.**—*First.* The annual meeting was a cheery occasion and well attended. The church is to give this month \$70 for the industrial training of a child in the South.

##### Wisconsin.

**Eau Claire.**—*First.* In resigning his pastorate, Rev. J. F. Dudley, D. D., acts according to a plan formed six months ago to close the work at the close of his twenty-sixth year here. The church is unwilling to accept his action.

**JANESVILLE.**—The fiftieth anniversary was celebrated Feb. 10-12. Rev. T. P. Sawin of Troy, N. Y., a former pastor, preached the sermon. Historical papers of great interest were read. The exercises included the annual "home gathering" with roll-call. The church has had twelve pastors, Rev. S. P. Wilder now being in his eighth year. The membership has grown from fifteen to 399. An interesting feature was the presentation to the church, by his family, of a portrait of Rev. Hiram Foote, the first installed pastor.

#### THE WEST.

##### Missouri.

**KANSAS CITY.**—The recent annual meeting of the City Union made a much better financial showing than for several years. Part of the heavy debt has been paid and the balance refunded at lower interest, with the assurance of raising and spending some funds during the coming year for church extension and the expansion of present enterprises. The reports from individual churches were for the most part cheering. *First,* under Dr. Henry Hopkins's lead, has gone forward nobly in its ministry to its down-town constituency, the industrial



school, mothers' meetings and Boys' Club prospering greatly, and reaching over 500 families, as shown by the figures of the lady missionary.—*Clyde*, Rev. J. L. Sewall, pastor, while suffering severely from removals of some of its most prominent members and feeling the financial depression greatly, has increased its home expenditures to over \$5,000 and its benevolences by more than \$100. The additions were sixty-nine, one-third on confession. All departments are in excellent working order, the Junior Endeavor Society having grown in membership from twenty-six to 104.—*Tabernacle* has been obliged to cut off all its institutional features, for which it was originally planned, but under the vigorous guidance of Rev. C. L. Kloss it has been greatly strengthened spiritually and financially. Its recent revival meetings, held in an unoccupied store, have led to an addition of twenty-six members on confession, many of them young men. The weekday meetings are regularly attended by one-third of the membership.—*Plymouth* is accumulating a building fund, and its pastor, Rev. H. A. Merrill, also ministers to the congregations at Ivanhoe Park, where a church will soon be recognized and work on an edifice will begin as soon as the weather permits.—*Fourth* rejoices in the regular ministry of Rev. C. E. Usher, who is pursuing medical studies preparatory to the foreign field.—*Olivet*, under Rev. H. L. Layfield continues to be a center for evangelistic and missionary enterprise.

ST. LOUIS.—*Compton Hill*, Dr. G. C. Adams, pastor, reports a membership of 417, fifty persons having been added last year, twenty-four on confession. The total benevolences were nearly \$19,000, almost double the amount of any previous year.

#### Iowa.

FONTANELLE.—There have been fifty accessions to the church during Rev. C. B. Taylor's eighteen months' pastorate. The Sunday school work is seriously embarrassed for lack of room.

W. BURLINGTON.—An Endeavor Society, numbering about fifty members, has been organized and a reading-room opened in the meeting house. Rev. E. R. Shatto is pastor.

MANCHESTER.—This church, Rev. H. W. Tuttle, pastor, received 110 persons to membership Feb. 10, 194 on confession. This ingathering followed the great union revival meetings conducted by Evangelist Williams of Atlanta, Ga.

PILGRIM.—During Rev. J. R. Beard's four years' pastorate there have been about seventy-five additions, the present membership being about ninety. Last year there were twenty-five accessions, twenty-one on confession. While receiving aid from the H. M. S. for the past three years, the contributions made to the society have been larger than the grants received from it.

SILVER CREEK.—Up to this time twenty-three new members have been received since the special meetings conducted by Evangelist Tillist. Rev. R. L. McCord is pastor.

IOWA CITY.—On the invitation of the Baptist, Christian, Methodist, Presbyterian and Congregational churches Dr. L. W. Munhall and his singer, Mr. Burch, began a series of evangelistic services Jan. 24. This staid university town was moved as it has not been for years, the interest growing to the close, and notwithstanding the intense cold a part of the time, large congregations greeted the evangelist and crowded the hall, with a seating capacity of 1,400. Dr. Munhall takes a decided stand, with Scriptural reasons, against dancing, card playing and theater-going. His afternoon sermons to Christians were strong and helpful. About 200 persons confessed Christ, and the faith of many others was strengthened.

HUMBOLDT.—Evangelists Hartsough and Leach have just closed a two weeks' series of meetings. Recently forty persons were received into the church and thirty more have joined other churches. This is the first fruits from the 175 consecration cards signed. Most of the additions are adults, and about one-half are men, the same proportion being heads of families. This is Mr. Hartsough's second series here within three years. Rev. C. P. Boardman is pastor.

The church in Montour has sent four barrels and a box of supplies to the destitute in Nebraska.—About a score of hopeful conversions are reported from Manson.

#### Minnesota.

MINNEAPOLIS.—The women of the eighteen Congregational churches are organized into a Missionary Union which meets twice a year. The topic is alternately Home or Foreign Missions. Home Missionary Day was observed Feb. 12. Over 300 women assembled at Open Door Church for an all day meeting. Topics were, Missionary Life on the Frontier; Liverpool's Pleasant Sunday Afternoons, with news direct from Liverpool; The Condition

of City Missions a Continual Crisis; How to Reach the Masses, illustrated by Hull House, Chicago, the Jersey City People's Palace, and Wyoming Coal Fields Tent Campaign; Why We Need Mission Suburban Churches; and a report from one of the missionary churches that has just reached self-support. Much enthusiasm was developed.

MADISON.—On account of his health Rev. David Donovan leaves this field. During his ministry of about three years the church has been greatly strengthened. Another incipient church which was not needed has withdrawn, leaving only one English-speaking church for the community. A revival has resulted in thirty or forty conversions, and the people are ready to welcome another pastor who will speedily bring them to self-support.

GRANITE FALLS.—During Rev. C. H. Routliffe's ministry the congregations have largely increased, some of the other churches having closed their services. Upon his receiving a call elsewhere the whole community was aroused, and efforts are being made to dissuade him from accepting. The church has suffered in the past from frequent changes.

ASH CREEK.—This church has been blessed with revival services and as a result took up of its own accord a second collection for home missions. The pastor, Rev. W. J. Conard, preaches at two other points, traveling twenty-five miles every Sunday.

BARNESVILLE.—Since the coming of Rev. R. H. Battey the congregations have increased. The Sunday school has grown and the parsonage has been exchanged for a larger building. The pastor publishes a monthly paper, the *Message*, devoted to religious and temperance work in Red River Valley.

GLYNDON.—Rev. C. E. Walker closes his work in March. During his two years' pastorate a parsonage has been secured and the church built up. The church is the only one in the town and is supported by all denominations.

WISCOY.—This country church, pastorless for several months, has been revived by meetings held by Evangelist E. C. Lyons, and there is expectation of a pastor.

DULUTH.—*Pilgrim*. A reception, which was largely attended, was recently given Rev. and Mrs. C. H. Patton.—*Morley*. The Sunday school has become too large for the rooms and additional space has been secured. A new building, for which plans are being formed, is a necessity.—*Plymouth* has been weakened by removals but was much encouraged by the pastor's decision to remain. Some churches of other denominations have closed their doors.—*Mayflower*, also, has been depleted by removals, but by a struggle has kept up services steadily.—*Bethel*. This undenominational work, carried on by Rev. C. C. Salter, is among the most useful in the city. A reading-room, restaurant, prayer meeting and general helpfulness toward the poor characterize it. Prayer meetings every evening are well attended and some persons are converted. All these churches are in the new city limits, which extend to New Duluth, a distance of fifteen miles.

#### Kansas.

SALINA.—*Plymouth*. Rev. T. V. Davies, associate pastor for nearly a year, has now on the resignation of Rev. J. B. Mucklow accepted a call to the pastorate. He is well qualified to succeed to the leadership in the work.

Rev. L. P. Broad, home missionary superintendent, made before Jan. 29 sixty shipments of from one to four boxes each of clothing and provisions from churches in Eastern Kansas to needy ones in the West. He has also made nine shipments from outside the State. Free transportation is furnished.

#### Nebraska.

FARNAM.—Rev. E. E. Sprague has been holding a series of meetings at his outstation for some weeks. There has been much interest, and a vigorous Y. P. S. C. E. will be the outgrowth of the work, and a number of persons will unite with the home church. Efforts are in progress to secure the State evangelist for services here.

HAVELOCK.—Rev. Samuel Wood and his family are rejoicing in the possession of a new parsonage, which has been made possible by the sacrifice gifts of the people, the earnest efforts of the pastor and a loan from the C. C. B. S. The property is clear of debt, except the loan. Great interest has been manifested lately in a series of Sunday evening meetings with addresses from prominent men of Lincoln on social themes. There is plenty of music and large congregations and the whole service is of a thoroughly religious type. The town is a suburb of Lincoln.

WALLACE.—The church, Rev. C. G. Murphy, pastor, found sufficient interest developed during the

Week of Prayer to demand further services, and meetings were held for two weeks, resulting in new strength and some hopeful conversions. The severe weather interfered seriously with the attendance.

BLOOMFIELD.—Meetings are in progress in which Rev. Edwin Martin unites with the Methodist pastor of the place, the services being held a week alternately with each church. There is an increasing interest with not a few conversions.

STANTON.—Sunday of last week was a day of rejoicing. Rev. H. M. Lyman had been assisted for three weeks in special services by Rev. R. W. Newlands. As first fruits of the meetings twenty-two persons united with the church, nineteen on confession. The church had been pastorless for a long time before Mr. Lyman's coming last November, and many of the young people had lost their interest, but they are now renewed in life and work. Mr. Lyman will commence special services at once with Maple Creek, his other church.

WEEPING WATER.—Revivals at the Methodist and Baptist churches specially prepared for the great awakening which has shaken the community. Before the coming of Rev. C. S. Harrison the church was \$10,000 in debt and the academy was hardly in existence. Now with the aid of Evangelist W. M. Wellman the church is aroused, seventy-five members having been received, and the academy, reorganized, has a good attendance.

#### North Dakota.

GARDNER.—A series of gospel cottage meetings is being held, Rev. William Edwards delivering an address every evening. The Sunday school is doing a good work. On Foreign Missionary Day a collection of \$3 was taken for the American Board. The membership of this church is nine.

#### Colorado.

DENVER.—*Boulevard*. Rev. C. H. Pettibone has gone East to raise money for the erection of a building to cost \$30,000.—Mr. Simmons, a layman, has gathered a congregation at the cotton mills, a few miles south of the city, and a recognition council has been called to organize a church.—*Plymouth*. Rev. F. T. Bayley spent a week in Pueblo, assisting the pastor in special meetings. There were some conversions and the church was greatly quickened.—*Second*. The reports in some Eastern papers that this church has withdrawn fellowship from the First is entirely erroneous. No such action has been contemplated.—Rev. M. W. Reed returned from Dwight, Ill., two weeks ago and began services in the Broadway Theater. It is proposed to form an association with Mr. Reed as pastor.

#### PACIFIC COAST.

##### Washington.

The church in St. John is erecting a house of worship to cost \$1,000.—The new edifice in Hill-yard will be ready about April 1. The pastor is now conducting a series of meetings.—The churches generally are especially active during this winter. Rev. T. W. Walters, general missionary, has continued his evangelistic work almost uninterruptedly during the winter, and the results have been gratifying. He has assisted the pastors at Pleasant Prairie, Endicott, Ritzville and other places.—The annual meetings everywhere show progress in all lines of Christian work.—The church in Colfax, under Rev. H. P. James, now visiting his home in Vermont, is stronger than ever.—The Second Church, Spokane, Rev. William Davies, pastor, has grown in five years from eleven to 106 members, and sustains the reputation of being one of the most active in the city.—Rev. A. P. McDonald is doing excellent work at Pullman, and the church is considered the leading one in the town.

#### OTHER CHRISTIAN WORK.

The Helping Hand Institute, organized last fall in Kansas City, Mo., by the Methodist churches, but soon put on a non-sectarian basis under the direction of nine of the most prominent business men of the city, has accomplished a remarkable work in the first six months of its history. Located opposite the city hall in the midst of saloons and dives, it has given help to hundreds of transient needy men. Its invariable principle is to require work in return for aid, except in evident cases of sickness. For twenty-five cents in cash or labor it gives supper and breakfast, lodging, bath, shave, registration on its employment books, the privileges of its library and reading-room and medical attendance. Employment checks, twenty for a dollar, have been widely sold among the friends of the institute, to be used in sending applicants for aid to this place where they can obtain work if really desirous of it. Gospel services are held every evening; many have been reclaimed from tramp life and placed at steady employment. It is appealing

by its wise methods and energetic management, to the citizens at large for support, and seems destined to be enlarged in various directions whereby aid will be furnished the unfortunate classes.

#### CHRISTIAN ENDEAVOR NOTES.

During 1894 the societies contributed to the American Board \$10,673, and to the Woman's Board \$6,984, a large gain over the returns of the previous year.—The Santee Agency in Nebraska now has three Junior societies, and the Young People's Society is carried on by the Indian students without help from the teachers.

The Sunday Breakfast Association, supported by the societies of Wilmington, Del., reports for its first year an expenditure of \$737.79, an attendance of 6,928, 311 signatures to the total abstinence pledge, 531 requests for prayers and 233 professed conversions.

#### HOME MISSIONARY FUND.

A. A. T., Providence, R. I.	\$2.00
John E. Northrop, Ivoryton, Ct.	2.00
Miss Emily Danielson, Danielsonville, Ct.	2.00
Miss F. A. Boyd, Somerville.	2.00
Mrs. S. C. Reed, Plymouth.	2.00
Mary Noyes Shaw, Rockland.	2.00
K. W. H., Boston.	3.00
George L. Jones, Marlboro.	2.00

#### EDUCATION.

— Bishop Whipple of Minnesota succeeds the late Rev. C. C. Painter as member of the Board of Indian Commissioners.

— Out of eighty students in Drury College only twelve are unconnected by membership with some church; in the preparatory department more than half the girls and nearly half the boys are professed Christians.

— The Chautauqua Assembly management announces among its lecturers for the season of 1895 Principal A. M. Fairbairn of Oxford, Eng., President G. Stanley Hall, Mr. John Fiske, Dr. John Henry Barrows, Gen. J. B. Gordon, President W. R. Harper, Prof. Borden P. Bowne, Chancellor Henry M. MacCracken and Dr. Wayland Hoyt. The chief topic will be American history and institutions, including all phases of national life. As usual, attention will be given to current social questions, which will be discussed by experts. The American School of Christian Philosophy will again hold its annual session at Chautauqua, July 2-9 inclusive.

— Elmira College, Elmira, N. Y., does not classify with those institutions which need to be convinced of the importance of adding the study of the Biblical literature to their curricula, as a recent examination paper along this line bears witness. It includes questions relating to Greek and Hebrew manuscripts, ancient early English and later English versions, as well as to the Authorized Version and the efforts which have been made to recover the original text. At Elmira the Bible is a required study throughout the entire course. President Green expresses the hope that the young woman who attends this college, if she does not make a theologian, will at least become an intelligent Bible student and thus an efficient church worker.

— The American Institute of Sacred Literature, of which Dr. W. R. Harper is principal, has just issued an announcement of its 1895 series of prize examinations in Hebrew, New Testament Greek and the English Bible open to college men and women in the United States and Canada. The prizes, consisting of sums of money from \$100 to \$50, are to be awarded for the best papers in each of these studies, the judges being distinguished students of sacred literature. We trust that the inducements offered by means of these examinations will help to realize the underlying purpose of the institute—to encourage college students who contemplate entering the ministry, to create a demand for collegiate courses in Hebrew and New Testament Greek, to provide for college students a special incentive for the study of the English Bible and to test the work now being done in these lines in the colleges. For forms of application and announcement address the office of the institute, Hyde Park, Chicago, Ill.

## The Congregationalist Services, No. 25\*

### An Order of Worship for Eventide

{ The congregation will please observe carefully the directions printed }  
 { in small type between brackets wherever they occur in the Service }.

#### ORGAN PRELUDE.

**ANTHEM.** [Choir.] [This may be omitted when so desired.]

**SALUTATION.** [By the minister.]

Let not your heart be troubled: ye believe in God, believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; for I go to prepare a place for you. And if I go and prepare a place for you, I come again, and will receive you unto myself; that where I am, there ye may be also. And whither I go, ye know the way. *I am the Way, and the Truth, and the Life.* No one cometh unto the Father, but by me.

**HYMN.** { The congregation will rise and sing. }

O thou great friend to all the sons of men.—LANGRAN.

**INVOCATION.** [By the minister.] { Congregation remain standing. }

{ Congregation seated. }

*Jesus the Way.*

[Choir sing without rising.] [To tune ST. AGNES.]

[If there is no choir these responses should be sung by the congregation without rising.]

Thou art the Way: to thee alone  
 From sin and death we flee;  
 And he who would the Father seek  
 Must seek him, Lord, by thee.

Here follow responsive readings, which are printed in full in the services as published in pamphlet form.

*Jesus the Truth.*

[Choir or congregation sing without rising.] [To tune ST. AGNES.]

Thou art the Truth: thy word alone  
 True wisdom can impart;  
 Thou only canst inform the mind  
 And purify the heart.

**MINISTER.**—The Word became flesh, and dwelt among us (and we beheld his glory, glory as of the only begotten from the Father), full of grace and truth.

Here follow responsive readings, which are printed in full in the services as published in pamphlet form.

*Jesus the Life.*

[Choir or congregation sing without rising.] [To tune ST. AGNES.]

Thou art the Life: the rending tomb  
 Proclaims thy conquering arm;  
 And those who put their trust in thee  
 Nor death nor hell shall harm.

**MINISTER.**—In him was life; and the life was the light of men.

**PEOPLE.**—As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up: that whosoever believeth may in him have eternal life.

Here follow responsive readings, which are printed in full in the services as published in pamphlet form.

[Choir or congregation sing without rising.] [To tune ST. AGNES.]

Thou art the Way, the Truth, the Life:  
 Grant us that Way to know;  
 That Truth to keep, that Life to win,  
 Whose joys eternal flow.

#### SCRIPTURE LESSON.

**HYMN.** { The congregation will rise and sing. }

Jesus, Saviour, pilot me.—PILOT.

**PRAYER.** MINISTER AND PEOPLE IN UNISON. { Congregation seated. }

Blessed Lord, who hast caused all Holy Scriptures to be written for our instruction; grant that we may so hear them, read them, and earnestly meditate upon them, that, through the power of thy Holy Word, we may embrace and ever hold fast the blessed hope of everlasting life, which thou hast given us in our Saviour Jesus Christ.

Almighty God, Father of all mercies, we, thine unworthy servants, do give thee most humble and hearty thanks for all thy goodness and lovingkindness to us, and to all men. We praise thee for our creation, preservation, and all the blessings of this life; but, above all, for thine inestimable love in the redemption of the world by our Lord Jesus Christ; for the means of grace, and for the hope of glory. And, we beseech thee, give us that due sense of all thy mercies, that our hearts may be unfeignedly thankful, and that we may show forth thy praise, not only with our lips, but in our lives; by giving up ourselves to thy service, and by walking before thee in holiness and righteousness all our days; through Jesus Christ our Lord, to whom, with thee and the Holy Spirit, be all honor and glory, world without end. Amen.

**RESPONSE.** [Choir.] { Congregation seated. }

Thou hast said, Seek ye my face.

*The Way, the Truth, and the Life.*

Here follow responsive readings, which are printed in full in the services as published in pamphlet form.

**HYMN.** { The congregation will rise and sing. }

Holy Jesus, Saviour blest.—HORTON.

#### SERMON OR ADDRESS.

\* Copyright by W. L. Greene & Co., 1895.



**PRAYER.** [By the minister.]**CHANT.** [Choir.] [Or the words may be read by all in unison.]

1. *Forever, O Jehovah, thy word is | settled in | heaven.  
Thy faithfulness is | unto | all gener | ations.*
2. *I have seen an end of | all per | fection;  
But thy commandment | is ex | ceeding | broad.*
3. *Thy word is a lamp unto my feet,  
And light | unto my | path.  
Thy testimonies have I taken as a | heri | tage for | ever.*
4. *Thou art my hiding place and my shield:  
I | hope | in thy | word.  
I love thy commandments above gold,  
Yea, a |bove fine | gold.*
5. *The opening of Thy | words giveth | light;  
It giveth under | standing un | to the | simple.*
6. *Order my footsteps | in thy | word;  
And let not any iniquity have do | minion | over | me.*
7. *Thou art nigh, O Jehovah,  
And all Thy com | mand | ments are | truth.  
I rejoice at thy word, as one that | findeth | great | spoil.*
8. *Let my lips utter praise.  
For thou teachest | me Thy | statutes.  
Let my tongue sing of thy word;  
For all thy com | mand | ments are | righteous | ness.*
9. *Glory be to the Father | and | to the | Son  
And | to the | Holy | Ghost;*
10. *As it was in the beginning, is now, and | ever | shall be,  
World | without | end: A | men.*

**CLOSING WORDS.** [Congregation seated.]

Here follow responsive readings, which are printed in full in the services as published in pamphlet form.

**HYMN.** [All rise and sing.]

O everlasting Light.—ST. THOMAS.

**BENEDICTION.** [By the minister.] [Congregation standing.]

Grace to you and peace be multiplied in the knowledge of God and of Jesus our Lord, with the communion of the Holy Spirit.

**AMEN.** [Said or sung by congregation.]

**NOTE.**—The above Order of Worship is published as an eight-page pamphlet, with hymns and music printed in full. Price 100 COPIES, 60 CENTS, postpaid; less than 100 copies of one number, 1 ct. each. The Congregationalist Services are issued semi-monthly—a complete service, with music, in each issue. Subscription price, series of 1894-95, 25 cents.

**\*THE CONGREGATIONALIST SERVICES.\*** 1st SERIES, 1-20. 1—Thanksgiving. 2—Pilgrim Fathers. 3—Christmastide. 4—New Year. 5—Passiontide. 6—Easter. 14—Memorial Day. 15—Children's Sunday. 16—National. **EVENTIDE SERVICES:** 5—Forgiveness of Sins. 6—Trust in God. 7—Days of Thy Youth. 8—House of Our God. 11—Homeland. 12—Humility. 13—God in Nature. **GENERAL WORSHIP,** 17—"Abide with us." 18—"Eternal light of light." 19—"I will extol Thee." 20—"God be with us for the night is closing." 2d SERIES. 21—"I Am." 22—"I Am the Bread of Life." 23—"I Am the Light of the World." 24—"I Am the Good Shepherd." 25—"I Am the Way, the Truth, the Life."

Address all orders, which **MUST** be accompanied by cash, to

**THE CONGREGATIONALIST, 1 Somerset Street, Boston.**

**BIOGRAPHICAL.**

REV. J. M. CHRYSLER.

Rev. Jeremiah M. Chrysler, pastor of the Congregational church in Blandford, died Feb. 7, after a brief illness. He was born in Copenhagen, N. Y., studied at Yale College and graduated from the Yale Theological Seminary, being ordained to the ministry in 1872. Mr. Chrysler has been pastor of the Blandford church for six years and formerly preached in Stillwater, N. Y. While in Blandford his parish has prospered and he was instrumental in a large measure in healing differences which had existed in the society.

REV. DAVID B. COE, D. D.

Rev. Dr. D. B. Coe, who died in Bloomfield, N. J., Feb. 13, was born in Granville, Mass., in 1814. He graduated from Yale University in 1837 and completed the course from Yale Theological Seminary. He held pastorates in the First Church, Milford, Ct., and of the Allen Street Presbyterian Church, New York, but in 1849 he became district secretary of the A. B. C. F. M. and two years later was chosen a corresponding secretary of the C. H. M. S., serving in this office for thirty-one years, when he was made honorary secretary. He was highly esteemed and widely known.

REV. JUDSON B. STODDARD.

Rev. Judson B. Stoddard died at his home in Cheshire, Ct., Feb. 7, at the age of eighty-three years. He was born in Woodbury, Ct., and graduated at the Union College, Schenectady, N. Y., and at the Union Theological Seminary at New York City. He was pastor of the church at Sherman, Ct., for ten years; at South Meriden for five years and at Croton Falls, N. Y., for a considerable time. He closed his active ministry at Centerbrook, Ct., and removed to Cheshire where he resided at the time of his death. He was a man of the old school, of pronounced opinions and one much respected.

THE announcements of the great seed house of Peter Henderson & Co., of New York, which are published each year in our paper, attract always the widest attention. The offer contained in their advertisement in this week's issue is worthy of prompt acceptance.

**ARE YOU ONE?**—There are scores of our readers who have all the faculties to enjoy the good things of life if they but had the money to gratify their faculties. To them especially we commend the significant words printed in another column over the signature of Paine Furniture Company. Leather-covered furniture, when finely made, is certainly one of the luxuries of life, and not often can it be secured at such prices as are now being quoted by this house.

**IN LEATHER.**

Shakespeare says that "sweet mercy is nobility's true badge." That was in 1600. Nowadays leather-covered furniture comes nearer to being the badge of that small part of the public which Mrs. Jarley characterized as "the nobility and gentry."

And if leather is desirable in some rooms it is absolutely demanded in the Library. Why not, indeed? It is the cheapest covering for any chair or sofa in the end. And its endurance and the marks of honorable age which it bears make it a fit accompaniment for your dark platoons of folios and quartos on the shelves.

To say nothing of comfort.

If you are minded leatherwards and the price is any barrier, let us say here that we are quoting prices on leather-covered library work which are nearly 25 per cent lower than any other house.

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These diseases attack people who are debilitated, run down, overworked, worried, sickly. Hood's Sarsaparilla will ward off the disease germs, enrich and vitalize the blood, tone the stomach and digestive organs and give health to the whole body. Get Hood's and only

**HOOD'S****Sarsaparilla**

Hood's Pills are the best for indigestion, sick headache, biliousness. Try a box.

**Sabun—**

WHAT'S THAT? WHY,  
THE PERSIAN FOR  
SOAP.

**Constantine's****Pine Tar Soap,**

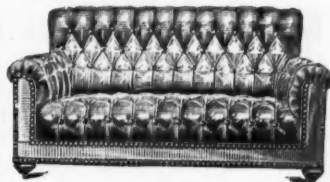
Persian Healing.

"NEEDS NO INTERPRETER  
"OF ITS PECULIAR MERITS  
"OTHER THAN ONE WHO  
"HAS USED IT FOR THE  
"COMPLEXION OR IN THE  
"BATH AND NURSERY. AND  
"IT ALWAYS IS JUST WHAT  
"ITS FRIENDS SAY IT IS.  
"THEY HAVE RECOMMEND-  
"ED IT FOR YEARS. ASK  
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Established in 1830.

Successors to WM. BLAKE & CO.  
Manufacture bells of every description, single or chimed,  
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## THE BUSINESS OUTLOOK.

The report, just issued, of the National Lead Co. discloses quite well the adverse trend of business during the year 1894 with some of our largest manufacturing industries. The company in question operates over pretty much of the entire country. Its business consists largely of the manufacture of paints, oxides, linseed oil, etc. It comes in contact with many branches of trade. In common with all others, it suffered severely. For the year it reports profits of \$1,212,000, against \$1,428,000 in 1893, and the disastrous results of the past two years are even more clearly in evidence when we go back to a normal year, 1892, and find profits of \$1,906,000. The decrease of profits during 1894, as compared with those of 1893, was due to the changed prices at which the inventory was made, Dec. 31, 1894, as compared with those a year earlier. The president of the National Lead Co. reminds shareholders that "careful data show that such diminished business for the year 1894, as compared with 1893, ranged from twenty-three to seventy-four per cent., or as near as could be arrived at an average decrease of about fifty-one per cent."

The statement of foreign trade for January discloses a tendency which is not pleasing. Our exports of merchandise and silver decreased some \$5,700,000, while our imports showed an increase of about \$16,000,000. The excess of exports of merchandise and silver was \$16,000,000, against an excess one year ago of nearly \$38,000,000. The 1894 foreign trade was in many respects abnormal, while the import trade in January, 1895, has been unduly stimulated by the changes in the tariff which took effect Jan. 1. For seven months of the fiscal year the excess of exports of merchandise and silver has been \$114,000,000, against \$228,000,000 in the preceding year; but it is worth noting that this year's excess is greater than that of any recent year, excepting only that just preceding. In January the excess exports of gold reached the large sum of \$24,000,000, about twice the amount ever exported before in the same month. It is gratifying to feel that February will tell a different tale.

The recent bond sale by the government is producing its expected results. Gold shipments from Europe to this country are now a fact, some \$4,000,000 being already on the way and more arranged for. Moreover, gold exports have been stopped, as arranged for in the contract, pending the completion of the terms of that contract. The government is well on the way to a restored gold reserve. With larger revenues, which now seem in sight, and Congress out of the way, business will be relieved of the blight which has fallen from Washington. Congress will not legislate to authorize a gold bond, nor will it seemingly do anything more than pass appropriation bills.

## Make the Most of Your Prosperity



You must not only save, but make your savings *earn their utmost*. You should have at least 6% interest.

Send for our pamphlet; free.

**The Provident Trust Co.** 45 Milk Street, Boston, Mass.  
Please mention the *Congregationalist*.

## SOME MORE TOPICS.

We printed last week quite an array of sermon topics, but here is a rather striking list announced by Dr. Henson of Chicago as his evening subjects for the next three or four months:

Who Art Thou? A question of introspection.  
Whence Comest Thou? A question of retrospection.  
Where Art Thou? A question of circumspection.  
What Thinkest Thou? A question of speculation.  
What Meaneest Thou? A question of intention.  
Whom Seestest Thou? A question of aspiration.  
How Readest Thou? A question of interpretation.  
Believest Thou? A question of salvation.  
What Wilt Thou? A question of volition.  
Why Tarriest Thou? A question of deliberation.  
What Doest Thou? A question of action.  
Why Weepest Thou? A question of consolation.  
Whither Goest Thou? A question of destination.

A Christian is a man—nothing more, nothing less. No one can be a Christian without being a man, and no one is a real man who is not a Christian.—*B. Fay Mills.*

"DR. GREENE is a most successful specialist in curing nervous and chronic diseases and is the discoverer of that wonderful medicine, Dr. Greene's Nervura blood and nerve remedy. No matter what your complaint, write him at his office, 34 Temple Place, Boston, Mass., and he will answer your letter, giving valuable advice and telling just what to do to be cured. He will also send you his valuable book free. And all this will cost you absolutely nothing. Will you longer delay with such an opportunity as this to get well?"—*American Cultivator.*

## Financial.

### 1851. 1895.

## Forty-fourth Annual Statement

OF THE

# PHCENIX

## Mutual Life Insurance Company,

OF HARTFORD, CONN.,

**JANUARY 1, 1895.**

## ASSETS.

Loans on First Mortgages of Real Estate...	\$5,633,589.50
Premium Notes and Loans on Policies in force .....	701,263.61
Loans on Collateral.....	5,600.00
Cost Value of Real Estate owned by the Company.....	939,692.77
City and Municipal and Railroad Bonds and Stocks.....	2,096,662.71
Bank Stocks.....	165,676.00
Cash in Office.....	148.93
Cash Deposited in Banks.....	376,378.02

ADD: \$9,919,261.54

Market Value of Stocks and Bonds over cost.....	\$51,722.29
Interest Accrued and Due.....	128,628.73
Net Deferred and Outstanding Premiums .....	130,861.94
	311,212.96

GROSS ASSETS, JANUARY 1, 1895.....\$10,230,474.50

## LIABILITIES.

Reserve on Policies in force at 4 per cent. interest (Conn. and N. Y. standard).....	\$2,299,950.60
Claims by death outstanding....	18,249.00
Premiums paid in advance....	9,385.66
Special Policy and Investment Reserves.....	425,386.77
	9,862,680.43

SURPLUS AT 4 PER CENT.....\$967,494.07

	1892.	1893.	1894.
Policies issued.....	3,856	4,769	5,428
Insurance written.....	\$7,909,116	\$8,835,062	\$9,960,858
New Premiums received.....	219,987	225,960	230,939
Total Premiums received.....	925,735	1,027,092	1,189,561
Paid Policy-holders.....	1,079,357	1,099,421	1,087,556
Policies in force.....	19,788	21,420	22,797
Insurance in force.....	\$0,549,306	\$3,681,523	\$6,381,049

**This Company has paid since organization for Death Losses, Matured Endowments, Dividends to Policy-Holders and Surrendered Policies, more than \$35,000,000.**

JONATHAN B. BUNCE, President.  
JOHN H. HOLCOMBE, Vice-President.  
CHARLES H. LAWRENCE, Secretary.  
ARCHIBALD A. WELCH, Actuary.  
A. W. BARROWS, M. D., Medical Director.  
GEORGE S. MILLER, Supt. of Agencies.

Not a Patent Medicine.

**Nervous** Prostration.  
**Mental** Depression.  
**Nervous** Dyspepsia.  
**Mental** Failure.

## Freligh's Tonic

(A Phosphorized Cerebro-Spinant)

will cure when everything else has failed. Prescribed and endorsed now, and for ten years past, by over 40,000 Physicians. Sample by mail 25c., ten days' trial. Regular bottle \$1 by mail. Small bottle, but 100 doses in each.

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## Financial.

# CALIFORNIA HOMES

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A popular resort for health, rest, change or recreation, all the year. Elevator, electric bells, steam heat, sanatorium and promenade on the roof; suites of rooms with baths. Dry, tonic air, Saratoga waters, and winter sports. Massage, electricity. All baths and health appliances. New Turkish and Russian Baths. Send for illustrated circular.



## WEEKLY REGISTER.

## Calls.

ANDREWS, Chas. E., Warren, Me., to Deering. Accepts.  
 APPLEMAN, H. H., Moody Institute, Chicago, Ill., accepts call to St. Charles, Minn.  
 BAKER, Orrin G., W. Charleston, Vt., accepts call to Ferrisburgh.  
 BAUMANN, H., to German churches in McPherson Co., S. D. Accepts.  
 BEARD, Stanley B., Oberlin Seminary, to Berea, O.  
 BRAITHWAITE, Thos. S., E. Rockaway, N. Y., to Pennsylvania Ave. Ch., Brooklyn. Accepts.  
 CHAPIN, Chas. H., Brooklyn, N. Y., declines call to Belknap Ch., Dover, N. H., for one year.  
 DAVIES, Thos. V., to Plymouth Ch., Salina, Kan. Accepts, to begin work March 1.  
 HAIGH, Jeffrey G., Yorkville, Ill., to supply in Milbank, S. D., for four months. Accepts.  
 HANCOCK, Jos. J., Alexandria, S. D., accepts call to Deer Park, Clayton and Loon Lake, Wn.  
 HENDERSON, Jno. H., formerly of Grand Island, Neb., to Anthony, Kan. Accepts, and is on the field.  
 HERMAN, Rev. Mr., New Haven, Ct., accepts call to become acting pastor in Plainville.  
 HICKS, Frank B., Wayne, Ill., to Lyons, Io. Accepts.  
 GREGORY, Herb. E., to remain a year in Emery, S. D. Accepts.  
 LEMMON, Chas. H., Twinsburg, O., to Union Ch., Cleveland. Accepts, to begin work March 1.  
 MILLER, Wilbur C., Decatur, Ill., to Ottawa.  
 RUTTING, Wallace, Seattle, Wn., to Union Ch., Providence, R. I.  
 PATTEN, Arthur B., Goshen, N. H., to First Ch., Belfast, Me.  
 RICHARDSON, Henry M., Spearfish, S. D., to Neponset, Ill. Accepts, to begin work April 1.  
 RICKER, Alb. E., Alma, Neb., to Chadron. Accepts.  
 ROWLAND, Jno. H., New London, Wis., to Waupun. Accepts, to begin work April 1.  
 SHOEMAKER, Henderson, to Waltham, Col., where he has been supplying.  
 WILLIAMS, Wm. H., Springfield, Mo., accepts call to Siloam Springs, Ark.

## Ordinations and Installations.

HARRIS, Wm., o. Snohomish, Wn., Feb. 5. Sermon, Dr. L. H. Hallock; other parts, Rev. Messrs. S. M. Freeland, T. W. Butler, G. H. Lee, A. J. Bailey.  
 IRVING, Alex. F., o. Pilgrim Ch., Omaha, Neb., Feb. 7. Parts, Rev. Messrs. G. J. Powell, E. L. Ely.  
 KREY, Martin A., o. German Ch., St. Louis, Mo., Feb. 7. Sermon, Dr. M. E. Evers; other parts, Rev. Messrs. G. C. Adams, D. D., E. F. Wheeler, W. M. Jones, Mich. Burnham, D. D.  
 STEWART, Wilson R., o. King's Highway Ch., Bridgeport, Ct., Feb. 12. Sermon, Prof. L. O. Brastow; other parts, Rev. Messrs. C. R. Palmer, D. D., Frank Russell, D. D., J. S. Ives, E. G. Fullerton, D. D.

## Resignations.

ADAMS, Jas. A., Warren Ave. Ch., Chicago, Ill.  
 BAUMGARDNER, H. C., Webster, Mich.  
 BROWN, Aurelian L., Villard and Hudson, Minn.  
 BUCK, Geo. J., Strawberry Pt., Io.  
 DUDLEY, Jos. F., First Ch., Eau Claire, Wis., after a pastorate of twenty-six years, to take effect Aug. 31.  
 FORREST, Ned., from position under the H. M. S., Chicago, Ill.  
 FROS, F., Willard J., Cortland and Mecca, O. Called to Andover.  
 KNIGHT, Whitman H., Goshen, Kan.  
 SANBORN, F. Arthur, Turner, Me.  
 STAUFFER, Henry, Mayflower Ch., Columbus, O., to take effect March 3.

## Dismissions.

SMITH, Jno. R., Memorial Ch., Georgetown, Mass., Feb. 13.

## Churches Organized.

CHICAGO, Ill., Morton Park, Feb. 3. Twenty-four members.  
 DUKYEA, Pa., Jan. 10. Twenty-five members.  
 MORTIMER, Io., Jan. 1. Twenty-two members.  
 OMAHA, Neb., Pilgrim, Feb. 7. Twenty-six members.  
 PECKVILLE CENTER, L. I., Feb. 13. Rev. M. H. Fishburn, pastor.  
 TROY, S. D.,—. Twelve members.

## Miscellaneous.

COYLE, Jno. P., Denver, Col., has been critically ill with rheumatism of the heart. A slight change in his favor is noted.  
 MALL, George E., First Ch., Dover, N. H., received a purse of \$750 from members of his congregation on his departure for travel in the Orient. Pres. C. S. Murkland will supply his pulpit during his absence.  
 MARSH, Alf. F., and wife, Fairfield, Io., recently received substantial gifts from the church.

## ADDITIONS TO THE CHURCHES.

Conf. Tot.		NEW HAMPSHIRE.		Conf. Tot.	
CALIFORNIA.					
Alameda,	— 3	Peterboro,	4	5	
Los Angeles, Park,	— 6	S. Seabrook,	— 3		
Sacramento, Bethle-		OREGON.			
hem,	3 5	Albany,	32	32	
San Jacinto,	— 4	Clackamas,	25	25	
ILLINOIS.					
Chicago, California	30 49	Detroit,	11	11	
Ave.,	— 20	Gaston,	25	25	
Morton Park,	— 6	Hood River, River,	— 9	9	
Waveland Ave.,	2 3	side,	— 20	20	
Nora,	— 52	Portland, First,	14	20	
Pana,	32	Mississippi Ave.,	20	20	
Peoria, Union,	32 52	Sunnyside,	1	6	
IOWA.					
Oreston,	8 8	Reedville,	15	15	
Pontanelle,	5 5	Salem, First,	3	17	
Humboldt,	40 40	PENNSYLVANIA.			
Knoxville,	11 11	Duryea,	— 25	25	
Manchester,	104 110	Ebensburg,	20	22	
Silver Creek,	7 8	Johnstown,	6	6	
W. Burlington,	3 3	Providence,	— 8	8	
MICHIGAN.					
De Smet,	7 11	Rochester,	10	10	
E. Paris,	6 6	Troy,	— 12	12	
Grand Rapids, Smith	— 5	WASHINGTON.			
Memorial,	— 8	Endicott,	8	8	
Webster,	— 8	Medical Lake,	12	15	
MINNESOTA.					
Burtrum,	40 40	Pieasant Prairie,	3	3	
Gustaf,	25 25	Sprague,	6	6	
MISSOURI.					
Easton,	— 13	Tacoma, First,	7	15	
Lebanon,	— 4	WISCONSIN.			
St. Louis, Liberty,	5 16	Liberty,	6	6	
Reber Place,	19 19	Medical Plymouth,	— 25	25	
Tabernacle,	5 5	Sheboygan,	9	9	
OTHER CHURCHES.					
NEBRASKA.					
Franklin,	9 9	Atlanta, Ga., Central,	— 4	4	
Irrington,	20 21	Denver, Col., Harmon,	27	30	
Omaha, Pilgrim,	— 26	Elyria, O.,	6	7	
Stanton, New Eng-	— 19	Palatine, Tex., First,	9	15	
land,	— 19	Churches with less	— 24	25	
Weeping Water,	— 75	than three,	— 24	25	
W. Hamilton,	15 15				

Total: Conf., 744; Tot., 1,163.  
 Total since Jan. 1. Conf., 3,617; Tot., 6,153.

## 49th Annual Statement OF THE CONNECTICUT MUTUAL LIFE INSURANCE CO.,

Of Hartford, Conn.

NET ASSETS, January 1, 1894, \$59,928,199.59  
 RECEIVED IN 1894.  
 For Premiums.....\$4,677,972.88  
 For Interest and Rents.....3,208,408.28  
 Profit and Loss.....19,377.25  
 \$7,905,758.41  
 \$67,833,958.00

## DISBURSED IN 1894.

For claims by death and matured endowments.....\$4,273,874.99  
 Surplus returned to policy-holders.....1,265,415.20  
 Lapsed and Surrendered Policies.....659,701.33  
 TOTAL TO POLICY-HOLDERS, \$6,198,991.52  
 Commissions to Agents, Salaries, Medical Examiners' fees, Printing, Advertising, Legal, Real Estate and all other Expenses.....\$786,039.98  
 TAXES.....300,528.14  
 \$7,285,559.64  
 BALANCE NET ASSETS, Dec. 31, 1894.....\$60,546,398.36

## SCHEDULE OF ASSETS.

Loans upon Real Estate, first lien.....\$37,484,848.18  
 Loans upon Stocks and Bonds.....12,300.00  
 Premium Notes on Policies in force.....1,259,444.15  
 Cost of Real Estate owned by the Comp'y.....7,362,583.74  
 Cost of United States and other Bonds.....12,256,890.25  
 Cost of Bank and Railroad Stocks.....390,960.25  
 Cash in Banks.....1,784,032.30  
 Bills receivable.....1,546.43  
 Agents' Ledger Balances.....3,793.06  
 \$60,546,398.36

## ADD

Interest due and accrued.....\$991,460.63  
 Rents accrued.....7,091.83  
 Market value of stocks and bonds over cost.....486,721.50  
 Net deferred premiums.....203,253.01  
 \$1,688,526.97  
 GROSS ASSETS, December 31, 1894.....\$62,234,925.33  
 LIABILITIES:  
 Amount required to re-insure all outstanding Policies, net, Company's standard.....\$64,221,091.00  
 All other liabilities.....1,137,621.55  
 \$65,358,712.55  
 SURPLUS.....\$6,876,212.78

Ratio of expenses of management to receipts in 1894.....9.94 per cent.  
 Policies in force Dec. 31, 1894.....65,979  
 Insuring.....\$156,686,871.00

JACOB L. GREENE, President,

JOHN M. TAYLOR, Vice-Prest.

EDWARD M. BUNCE, Sec.

DANIEL H. WELLS, Actuary.

GEORGE E. WILLIAMS,

General Agent,

53 Devonshire Street, - Boston, Mass.

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A Portfolio (red cloth with gilt) to hold the 24 Parts will be furnished free to all who subscribe for the entire series. This portfolio will be ready for delivery at our office, March 1, possibly earlier. Those who wish it forwarded to them must send 20 cents to cover postage and packing. This offer applies to all who have subscribed for the Pictures hitherto.

## FOOTSTEPS. Part 9.

Published 1 February.

1. Church of St. John in the Desert.
2. General View of the Pools of Solomon.
3. Fourth Pool of Solomon.
4. Place Where Christ was Baptized.
5. Church Gilgal.
6. Plains of Sodom and Gomorrah.
7. Ancient Jericho.
8. Monastery Brook, Cherith.
9. Jewish Waiting Place.
10. Exterior Tower of David.
11. The Armenian Church.
12. Fountain of the Apostles.
13. Stream from under Mt. of Temptation.
14. Elisha's Fountain.
15. The Dead Sea.
16. Bedouin Village, Jericho.

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EARTHLY FOOTSTEPS OF THE MAN OF GALILEE,

# Palestine in Pictures!

AND THE JOURNEYS OF HIS APOSTLES.

## FOOTSTEPS. Part 10.

Published 8 February.

1. Cana of Galilee.
2. Wall of the Synagogue, Capernaum.
3. Tiberias and Sea of Galilee.
4. Mosque of Omar and Turkish Quarter.
5. Zion's Gate.
6. Tomb of Absalom.
7. Ford, Jordan River.
8. Aqueduct, Gilgal.
9. Jacob's Well.
10. A Woman of Samaria.
11. Sychar.
12. Mount Gerizim.
13. Church of St. John, Samaria.
14. Church of St. John, Samaria.
15. Sea of Galilee.
16. Tiberias.

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The CONGREGATIONALIST,

1 Somerset Street, Boston.

## WOMAN'S BOARD PRAYER MEETING.

CONGREGATIONAL HOUSE, BOSTON, FEB. 15.

Mrs. C. L. Goodell presided and spoke of the unusual interest apparent here and there in the power and work of the Holy Spirit. Dr. A. J. Gordon, when asked recently to attend a certain meeting, said, "Yes, I will come if you will let me speak on the Holy Spirit." Earnest Christian people seem to be thinking about this subject, and many a helpful thought upon it has found expression in these Friday meetings. "The Spirit also helpeth our infirmities," even infirmities of disposition such as rebel human friends. One infirmity of today is a lack of vital faith in God's promises, which may in a measure be overcome by remembering what God has done in the past.

The topics for all the days of the week were read from the calendar, and the beloved workers and work in the Zulu Mission were especially remembered in prayer. Miss Fay read an interesting letter from Miss Price, telling the story of one girl who finds Inanda Seminary a refuge from a father who loves his daughter according to the number of cattle her suitor can pay for her, and to whom this school is a door to a useful and happy Christian life—a story which might be substantially repeated many times, changing the name of the girl. This reminded Miss Chamberlain of her own experiences in Sivas, and her story was another proof that the daughter of an ignorant, un-Christian father has a hard lot in any land.

Mrs. Phelps read an interesting letter from Mrs. Christie of Tarsus, and Mrs. Thompson gave a message from Miss Strong, now engaged in work among the Spaniards in New York, but formerly a missionary of the Board in Mexico. Miss Strong recalled a day when she was very ill, and suddenly hope revived and she began to recover from that hour, to learn afterwards that at that very time special prayer was offered for her by friends gathered in Pilgrim Hall.

Mrs. Purlington spoke earnestly of an important meeting to be held at Mount Vernon Church Saturday afternoon and evening, a rally of the young ladies' societies of Suffolk Branch, the young women upon whom so much depends.

A LATE breakfast is often caused by a late milkman. No cream for the coffee or oatmeal has delayed many a morning meal. Keep a supply of Borden's Peerless Brand Evaporated Cream in the house, and avoid such annoyances.

THE GENUINE MERIT of Hood's Sarsaparilla wins friends wherever it is fairly and honestly tried. To have perfect health, you must have pure blood, and the best way to have pure blood is to take Hood's Sarsaparilla, the best blood purifier and strength builder. It expels all taint of scrofula, salt rheum and all other humors, and at the same time builds up the whole system.

HOOD'S PILLS are prompt and efficient. 25c.

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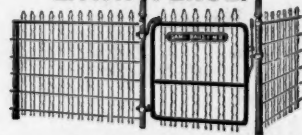
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## FROM THE GOLDEN GATE.

The Ministers' Retreat at the theological seminary is no longer an experiment. Another gathering has been called—a whole day to be given to fellowship, conference and prayer. Ministerial Communication of Life is to be the general topic, divided into Involuntary and Continuous Communication, Voluntary and Conscious Communication, Source of Our Supply of Life—God. Fourteen brethren are announced as participants, while others may improve the opportunity as the occasion suggests. All ministers around the bay are invited, and the prospect is for a rich feast in spiritual things.

Another new departure is the woman's missionary headquarters at the Y. M. C. A. The Woman's Board of the Pacific has combined with the Woman's H. M. S. in providing a beautiful room in the handsome new building of the Y. M. C. A., so centrally located. A young lady is in charge and the many friends of missions visiting the city will find warm greetings awaiting them, as well as means for gaining missionary intelligence and enkindling missionary enthusiasm. Such an advance on the part of the women adds another argument for Congregational headquarters. Four of the boards now have representatives, the C. C. B. S. having just elected Rev. H. H. Wikoff field secretary for the coast.

Civic Federation is a fact in San Francisco. As a delegated body, representing various organizations, secular, philanthropic, religious, it is quietly pursuing its investigations into the evils of municipal life. Just now it is watching the Waymire bill at Sacramento. In its call for a Lexow committee it is meeting fierce opposition; politicians are aroused, bosses tremble and hangers-on fear a judgment day. Strangely enough, some of the leading local papers are antagonizing the movement, demanding "home rule" in local affairs. The better element of society also is astir, and the undaunted executive committee of the Civic Federation means business. Just at hand is a call for a mass meeting to indorse the legislative bill, prominent men, lay and clerical, signing the appeal. Failing in this, an effort will be made for a special committee by the mayor, and if this is not realized matters will be laid before the grand jury, one of the best in the history of the city.

Continued on page 300.

ARMSTRONG & McKELVY  
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BEYMER-BAUMAN  
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BRADLEY New York  
BROOKLYN New York  
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barytes if you want White Lead. Pure White Lead is the best paint—barytes is the poorest, is worthless. Barytes is often sold under the brand of White Lead, Pure White Lead, &c. Be careful about the brand (see list of genuine brands). Don't take what is said to be "just as good."

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Continued from page 299.

Equally urgent is the movement against the uniform license law. In recent years several counties have in large measure abolished the saloon, apparently in some instances taxing it out of existence. Against this the liquor men rebel. The prospect is not pleasing to the whisky men and those who are not friends of good government cry, "Halt!" Their *modus operandi* is for the State to establish a uniformly low license, thereby preventing any interference on the part of county boards. The people demand a hearing, petitions pour in, committees weighty and representative appear before the legislature, and unless the signs are deceptive local option will continue and communities will still rejoice in their freedom.

Though the unemployed are not so numerous as last year, there are still many persons without work. Hope has been entertained that the mayor and other interested parties might inaugurate a public movement for the creation of a public, permanent fund, available in such emergencies. Meanwhile immediate relief is imperative. A special committee is asking for the surplus of \$30,000 or more from the recent midwinter exposition and at the same time it is devising ways and means for expending that amount with additional sums to be raised. Business revival is brightening the horizon with a new railroad enterprise, which, though local in its claim, may serve as another transcontinental connection. Whether or no, \$2,000,000 are already subscribed, Claus Spreckels, the sugar king, furnishing one-fourth of the amount with a promise of as much more if necessary. Once incorporated, and the company at work, much is expected in the employment of labor, stimulating trade, opening new settlements and hastening the end of hard times.

Visitors varied and interesting have been here of late. Miss Price of Chicago, international secretary of the Y. W. C. A., has won golden opinions from Puget Sound to Los Angeles. She and Miss Reeder, coast secretary of the same body, have been holding conventions and arousing enthusiasm. Flourishing work is now in progress in Washington, Oregon and this State, the association in Los Angeles, situated in the business center, doing grand service for the many young women, especially, whose lot in life compels them to work in shop and store. Laurence Grünland, too, author of *The Competitive Commonwealth* is here, but our most noted guest is Dr. H. R. Haweis of London, seeking recuperation in the mild climate of California. He is more than busy filling numerous engagements. He has appeared before nearly every ministerial club, while on the platform as well as in the Episcopal pulpit

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is a recent scientific invention which will restore the hearing of any one not born deaf. When in the ear it is invisible, and does not cause the slightest discomfort. It is to the ear what glasses are to the eye, an ear spectacle. Inclose stamp for particulars. Can be tested free of charge at

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Ely's Cream Balm has completely cured me of catarrh when everything else failed. Many acquaintances have used it with excellent results.—Alfred W. Stevens, Caldwell, Ohio.

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Opens and cleanses the Nasal Passages, Allays Pain and Inflammation, Heals the Sores, Protects the Membrane from colds, Restores the Senses of Taste and Smell. The Balm is quickly absorbed and gives relief at once.

A particle is applied into each nostril and is agreeable. Price 50 cents at Druggists or by mail. ELY BROTHERS 56 Warren Street, New York.

he has been listened to with interest and delight. Unfortunately for the development of church union, his acceptance of the invitation to preach in Plymouth Church pulpit was withdrawn in deference to Bishop Nichols, but our London guest is looked upon as much broader than his church, a man of great gifts and wide reading.

OCCIDENT.

THE forty-ninth annual statement of the Connecticut Mutual Life Insurance Company is made public in another column today. It repeats the familiar story of the company's great financial strength. It shows how conservative insurance methods, based on the highest business principles, win. The figures show the conservative policy of the administration, and the enviable position of the company among life insurance organizations.

## "SUN PASTE STOVE POLISH"



Applied and Polished with a Cloth.

Manufactured by MORSE BROS., Canton, Mass.,  
Proprietors of "RISING SUN STOVE POLISH."

## BUFFALO LITHIA WATER

{ Spring }  
{ No. 1. }

IN NERVOUS DYSPEPSIA.

Wm. O. Baskerville, M. D., Oxford, N. C., Member of N. C. Medical Society, writes under date of October 3, 1893, as follows:

"About August or September of 1891, I was very much troubled with torpidity of the liver and disorder of the digestive organs; later in the fall and winter I found that my urine was laden with uric acid, and I was a victim of **Nervous Prostration and Nervous Dyspepsia**. I tried the most approved remedies for such ailments, and consulted several of the most noted physicians of our country. Failing to obtain any relief, I determined to visit the Buffalo Lithia Springs of Virginia, where I spent a period of six weeks during the summer of 1892. I was entirely restored to health; my nervous symptoms all disappeared, and my general health was rapidly restored to its normal condition. Since that time my health has continued as good as at any period of my life. As a tonic, anti-dyspeptic and restorative, **BUFFALO LITHIA WATER** is without a peer."

Dr. P. A. Flournoy, Charlotte Court House, Virginia.

"My Nervous System was shattered, my digestion difficult and painful, the stomach often rejecting the lightest possible article of food. I was greatly depressed in spirit, and had but little hope of any improvement in my condition. Upon a diet of **tea and crackers**, I visited the Buffalo Springs and put myself upon the Water of Spring No. 1. I was soon conscious of an increase both of the **appetite and digestive power**, and at the same time of a gradual **increase of Nervous Vigor**. This improvement continued through a protracted stay at the Springs, and to such an extent that before leaving I was able to eat with impunity any article of food found upon the hotel table. I left the Springs fully restored, and returned home to enter actively upon the arduous duties of my profession." This Water is for sale by druggists generally, or in cases of one dozen half-gallon bottles \$5.00 f.o.b. at the Springs. Descriptive pamphlets sent to any address.

THOMAS F. GOODE, Proprietor, Buffalo Lithia Springs, Va.



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It has Cured

Chronic Cases

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NOT A BATTERY OR BELT.

NO SHOCK.

PROFESSOR TOTEN, of YALE COLLEGE, says, on page 228, volume 7, of his work, "Our Race":

"But, thanks be to God, there is a remedy for such as be sick—one single, simple remedy—an instrument called the Electropoise. We do not personally know the parties who control this instrument, but we do know its value. We are neither agents nor in any way financially interested in the matter."

Write for book, telling "What it is" and "How it Cures."

L. A. BOSWORTH, 36 Bromfield St., Boston, Mass.

## USE "DURKEE'S SALAD DRESSING"



## JOSEPH COOK'S LECTURE.

The prelude last Monday was devoted to a brief sketch of the work of the Salvation Army, which served as an introduction to Gen. William Booth, who was enthusiastically welcomed by the large audience. In a simple, earnest way, with characteristic gestures and emphasis, he told the story of his life work, beginning with the day, fifty years ago, when, a lad of fifteen, he heard the call of God, and began to tell the gospel story among the poor. Then he carried his listeners with him through his later experiences, his service as a Methodist minister, his dissatisfaction with the spirit of exclusiveness in the churches, and, finally, the inception and development of the military organization which came to be known as the Salvation Army. Modestly, yet triumphantly, he spoke of the early days of persecution, violence and ridicule, and more than once he exposed the inconsistencies within the church. At the close of his father's address, Ballington Booth offered a fervent prayer. In the second part of the lecture, of which the general theme was the relation of the Holy Spirit to modern science, Mr. Cook rapidly outlined the theories of the old and new schools of evolutionists, reading extracts from Professor Drummond's recent book to prove that his views are not opposed to Christology, and, turning to the realm of psychical research, the lecturer sought to prove that the laws which believers in telepathy are seeking to establish are in accordance with what the Bible teaches of the spiritual world.

## Notices and Societies.

## BENEVOLENT SOCIETIES.

THE CONGREGATIONAL HOME MISSIONARY SOCIETY is represented in Massachusetts by the MASSACHUSETTS HOME MISSIONARY SOCIETY, No. 9 Congregational House, Rev. Joshua Coit, Secretary; Rev. Edwin B. Palmer, Treasurer.

WOMAN'S HOME MISSIONARY ASSOCIATION, Room No. 32, Congregational House. Office hours 9 to 5. Annual membership, \$1.00, life membership, \$20.00. Contributions solicited. Miss Annie C. Bridgman, Treasurer. AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, Congregational House, No. 1 Somerset St., Boston. Langdon S. Ward, Treasurer; Charles E. Swett, Publishing and Purchasing Agent. Office in New York, 121 Bible House; in Chicago, 151 Washington St.

WOMAN'S BOARD OF MISSIONS, Rooms 1 and 2 Congregational House. Miss Ellen Carruth, Treasurer; Miss Abbie B. Child, Home Secretary.

THE AMERICAN MISSIONARY ASSOCIATION, Bible House, New York. Missions in the United States, evangelistic and educational, at the South and in the West, among the Indians and Chinese. Boston office, 21 Congregational House; Chicago office, 151 Washington St.; Cleveland office, Y. M. C. A. Building. Donations may be sent to either of the above offices, or to H. W. Hubbard, Treasurer, 105 Bible House, New York City.

THE CONGREGATIONAL CHURCH BUILDING SOCIETY.—Church and Parsonage Building. Rev. L. H. Cobb, D. D., Secretary; H. O. Pinneo, Treasurer, 39 Bible House, New York; Rev. George A. Hood, Congregational House, Boston, Field Secretary.

CONGREGATIONAL EDUCATION SOCIETY.—(Carrying on the work hitherto done by College and Education Society and New West Education Commission.) E. A. Studley, Treasurer. Offices, 10 Congregational House, Boston, and 151 Washington St., Chicago.

CONG. SUNDAY SCHOOL & PUBLISHING SOCIETY.—Contributions used only for missionary work. Rev. George M. Boynton, D. D., Secretary; W. A. Duncan, Ph. D., Field Secretary; E. Lawrence Barnard, Treasurer, Congregational House, Boston.

MASSACHUSETTS BOARD OF MINISTERIAL AID.—Treasurer, Mr. Arthur G. Stanwood, 701 Sears Building, Boston. Address applications to Rev. A. H. Quint, D. D., Congregational Library, 1 Somerset St., Boston.

MINISTERIAL RELIEF.—In order to afford a little timely aid to aged and disabled home and foreign missionaries and ministers and their families, the committee of the National Council asks from each church one splendid offering for its permanent invested fund. It also invites generous individual gifts. For fuller information see Minutes of National Council, 1892, and Year-Book, 1893, page 62. Secretary, Rev. N. H. Whittlesey, New Haven, Ct.; Treasurer, Rev. S. B. Forbes, Hartford, Ct. FORM OF A BEQUEST. A bequest to the "Trustees of the National Council of the Congregational Churches of the United States" (a body corporate chartered under the laws of the State of Connecticut) [here insert the bequest], to be used for the purpose of Ministerial Relief, as provided in the resolution of the National Council of the Congregational Churches of the United States at its session held in Chicago in October, 1886.

THE CONGREGATIONAL BOARD OF PASTORAL SUPPLY, established by the Massachusetts General Association, invites correspondence with churches and ministers. Careful attention will be given to applications from churches without the State. Room 22 A, Congregational House, Boston. REV. CHARLES B. RICE, Secretary.

BOSTON SEAMAN'S FRIEND SOCIETY, founded December, 1821; chapel, 287 Hanover St.; chaplain, Capt. S. S. Nickerson; furnishes loan libraries and religious reading to vessels, and distributes clothing and other necessities to shipwrecked and destitute seamen and their families. Chapel open day and evening. Branch mission, Vineyard Sound. Contributions of second-hand clothing, weekly papers and monthly magazines solicited, and may be sent to the chapel, 287 Hanover Street. Contributions to sustain its work are solicited, and remittances may be sent to B. S. Snow, Corresponding Secretary, Room 22, Congregational House. REV. ALEXANDER MCKENZIE, D. D., President. GEORGE GOULD, Treasurer. BARNAS S. SNOW, Corresponding Secretary. Congregational House, Boston.

# HERE IS Something in Flowers, Both new and distinct.



## NEW SWEET SCENTED PANSIES.

New Hybrids in which are blended the perfume of the Violet, with the beauty of the Pansy.

This new class is the result of crossing the pansy with the sweet alpine violet; the resulting hybrids, in addition to retaining the delightful violet perfume, produce the most beautiful pansy-like blossoms, 2 to 2½ inches across. The solid or selfs include white, lemon, orange, claret, crimson, maroon, lavender, purple, rose, black, blue, etc., etc. The fancy varieties are exquisitely tinted, striped and blotched. Many critics consider the combinations and blendings of color in the NEW SWEET-SCENTED PANSIES to be more beautiful than the ordinary strains of Pansy.

The NEW SWEET-SCENTED PANSIES are hardy, of easy culture, and, planted in masses or lines, they form perfect mats covered with myriads of flowers. They begin to make the garden gay in early spring and continue to bloom with marvelous freedom until autumn. The flowers are borne on long stems which shoot up like the violet directly from the roots, rendering the flowers of special value for cutting purposes.

PRICE PER PACKET (FIXED COLORS) 25 CENTS.

A complete description of this new floral beauty will be found in our 1895 Catalogue of "EVERYTHING for the GARDEN," which we will send FREE with every order from this advertisement, when this paper is mentioned. If Catalogue alone is wanted, it will be mailed on receipt of 20 cents. As every copy, however, with postage, costs us 25 cents, you will find it more advantageous to order the NEW SWEET-SCENTED PANSY and get for nothing a Catalogue of 160 pages, containing nearly 500 engravings and 8 beautiful colored plates—in fact, the most superb publication of its kind ever issued. Postage stamps accepted as cash.

### PETER HENDERSON & CO.,

35 & 37 CORTLANDT ST., NEW YORK.

## BURPEE'S FARM ANNUAL for 1895

"The Leading American Seed Catalogue." A handsome book of 174 pages with many new features for 1895—hundreds of illustrations, pictures painted from nature—it tells all about the BEST SEEDS that grow, including rare novelties that cannot be had elsewhere. Any seed planter is welcome to a copy FREE. Send your address to-day on a postal.

W. ATLEE BURPEE & CO., Seed Growers, PHILADELPHIA.

## YOURS FOR A GOOD HARVEST

If you plant Gregory's Seeds. These Seeds, famous through many years, have turned the tide of success toward a great many sowers. Perhaps they are all that you lack. The whole story about

### GREGORY'S SEEDS

Is told in Gregory's Catalogue for 1895—a book that helps solve all the problems of planting; sets you right when in doubt; gives in detail the best farming knowledge right up to date. It's free. Ask for it.

J. J. H. GREGORY & SON, Seed Growers, Marblehead, Mass.

**BERRY PLANTS** by the million. Every variety Currants, Grapes, Hardy Peaches, Apples, etc. Write now. **JAPAN PLUMS** by the million. Every variety. Write now. **BERRY PLANTS** by the million. Every variety Currants, Grapes, Hardy Peaches, Apples, etc. Write now. **JAPAN PLUMS** by the million. Every variety. Write now.

**FREE IT COSTS YOU NOTHING. IF FREE** This High-Grade \$60.00 Machine. Absolutely Free. A bona-fide offer. No misrepresentation. No scheme. No deception. We mean just what we say. This machine is yours free. No cash opportunity has ever before been offered. We shall continue these liberal terms for only a short time. **FREE** OXFORD MFG. CO., S. M. Dept. 654, 242 Wabash Ave., Chicago, Ill.

**Borax Receipt Book Free** 80 pages. For Laundry, Kitchen, Toilet, Bath, Complexion and Hair. 200 ways to use Borax. Send postal. Pacific Coast Borax Co., 269 Dearborn St., Chicago.

"Well Bred, Soon Wed." Girls who use

# SAPOLIO

are quickly Married.

### LONDON NONCONFORMISTS AND MUNICIPAL POLITICS.

Those who realize the efficient part that churches and church members can and must play in the era of municipal regeneration upon which we have just entered in this country will not be surprised to find the London Nonconformist Council issuing a manifesto to the members of the free churches of London giving the reasons why they should vote for the Progressive candidates for the County Council in the election nigh at hand. We quote from the *London Independent*:

It is a part of the duty the churches owe to the metropolis that they should urge upon the electorate the obligation of selecting those candidates who are pledged to the maintenance of the program the London County Council has consistently carried out.

This is partisanship some say. It is, but listen to the reasons given for it:

A more honorable, self denying, efficient administration English local government has never known. The record of its achievements in face of gigantic hindrances, limited powers and incessant misrepresentation is the marvel of other countries.

It has replaced corruption by strict integrity of administration. It has exercised a most salutary supervision of places of amusement, has refused to allow intoxicating drinks to be sold in the auditorium of theaters and music halls, and has striven to purify places of entertainment for the people from those temptations to vice which unscrupulous avarice was eager to offer.

Whenever licenses have come into its possession the council has allowed them to lapse, and has steadfastly refused to grant sites for public houses on its corporate estate.

It has stopped the supply of intoxicating drinks in lunatic asylums, to the marked physical and mental benefit of the patients.

It has made life to the many more secure and more enjoyable. It has added more than a thousand acres to open spaces and parks, has cleansed the Thames, has uprooted many unwholesome slums and promises to exchange the remaining slums for healthy dwellings for the poor. It has helped to increase workmen's trains and to cheapen railway fares for the laborer. And it seeks to insure for the growing needs of the inhabitants a pure and abundant water supply.

It has adopted a standard of wages recognized by all honorable employers of labor, and has thus helped to make the life of the toiling millions brighter and richer in promise.

It has done much to rescue London from administrative anarchy and to raise it to the unity and efficiency enjoyed by other cities and towns in the United Kingdom.

The *Methodist Recorder* (London) says:

Every county councillor is, in the Pauline sense of the word, a minister of God. It is in his power to minister in many ways to the well being of the people. If he ministers in the Christian spirit he may help to make the life of the people more and more abundant—clean, beautiful, joyful, useful. If, on the other hand, he is not "a minister of God for good," then will he, according to the measure of the influence he possesses, hinder God's truth, hinder the uplifting of the people, hinder the cleansing of the great city from drunkenness and uncleanness and fraud and disease. The cry that is to ring through London is not to be "Property, property, property," but "Life, life, life."

EXCURSIONS TO THE NORTHWEST.—Alaska and the Pacific Northwest will be the objective points of two Raymond & Whitcomb excursions the coming spring. One party will leave Boston April 24 and go out by way of New Mexico and California, making a complete round of those interesting regions. The second, starting May 28, is to take the Canadian Pacific route across the continent. Both parties, after the Alaska voyage, are to spend a week in the Yellowstone National Park. Two other spring transcontinental excursions, omitting Alaska, are also in the program. A book giving particulars may be obtained of Raymond & Whitcomb, 296 Washington Street, Boston.

### FACTS FOR OUR READERS.

Follow Nature and Keep Well,  
a Good Rule.

The Question is Important, are You  
Prepared for Spring?

If Not, Here is Some Very Necessary  
Information for You.

Nature will soon begin her annual struggle for freedom from winter's icy imprisonment. Already beneath the frozen surface, giant forces are moving in that direction. Purification is going on.

It is the same with the human system. The lengthening days are approaching when the blood seeks to recover from its sluggish inactivity, and it bears in its course germs of health or disease, as it has stored up the one or the other. It requires therefore to be enriched with vitalizing and health giving qualities to give tone, vigor and health to the system.

For this needed and beneficial service nothing is so powerful as Dr. Greene's Nervura blood and nerve remedy. Like Nature's own wondrous remedies in the physical world, which purify the mountains and streams as they leap from their confines to fill the valleys with new life, and cover orchard and field with flower and fruit, it brings new force and health to wasted tissues and enfeebled nerves.

Now is the time when your nature calls for help. Don't mistake; no other remedy equals Dr. Greene's Nervura blood and nerve remedy as a spring medicine. No other remedy will so quickly and certainly strengthen your nerves, invigorate your blood, and correct the action of all your organs. It will make you well and strong as it has done thousands of persons; as it did Mrs. W. A. Cutler, of 59 Orchard St., Worcester, Mass.

"A year ago," she says, "I fell ill with nervous prostration and neuralgia, which affected my whole system. My digestion was also very poor. After eating I would be taken with a smothering sensation, while the palpitation of the heart was terrible.

"Severe nervous headaches made my life miserable in connection with these other troubles. I was in a fearful condition, and became greatly discouraged. I consulted physicians and treated with them, but with no benefit. Nothing I took did me any good.

"Finally, as a last resource, I commenced to use Dr. Greene's Nervura blood and nerve remedy, which had been wonderfully praised to me. With the first bottle I noticed an improvement, and persevering in its use, I continued to steadily gain in every respect.

"My nervousness was soon cured. The neuralgia, headaches, palpitation of the heart, indigestion and all my complaints entirely left me. All this was accomplished by Dr. Greene's Nervura blood and nerve remedy.

"This wonderful medicine did for me what all the doctors and their medicines could not do. I wish to urge all suffers to try it."

No power of words can describe the wonderful good which this remedy is doing among the sick and suffering. Those who take it are cured. Thousands of people, at the advent of spring, while not exactly sick, are yet out of order or ailing in some way. They do not feel just right, are not well and strong, cannot eat or sleep well, are nervous, and have no strength or ambition for work or pleasure. Their stomach, bowels, liver or kidneys are inactive and torpid. Such people need this best of all spring medicines, Dr. Greene's Nervura blood and nerve remedy, to restore the natural action of these organs, give strength and vigor to the nerves, and new life and vitality to the blood.

Why lose time in trying uncertain and untried remedies, when here is a physician's prescription, a discovery made by the greatest living specialist in curing nervous and chronic disease, Dr. Greene, of 34 Temple Place, Boston, Mass. If you take this medicine, you can consider yourself under Dr. Greene's direct professional care, and you can consult him or write to him about your case, freely and without charge. This is a guarantee that this medicine will cure, possessed by no other medicine in the world.

A Sure  
relief for Asthma  
KIDDER'S PASTILLES  
Price 35 cts. by mail.  
STOWELL & CO.  
Charlestown, Mass.

TO  
Cure  
That  
Cough

or Colds of any kind, Bronchial Troubles, Sore Throats, Asthma, or any Lung Disease, there is nothing equal to

**ADAMSON'S**  
BOTANIC  
Cough Balsam.

It brings relief with the first dose. Soothes irritation, heals the lungs and throat, and in a few days effects a perfect cure. It has been 30 years in existence, and once used is always kept in reach.

**10,000 TESTIMONIALS.**

\$5,000 Reward for a single one not genuine.

PRICES 35 and 75 CTS. A BOTTLE.

SOLD BY ALL DRUGGISTS.

There's no excuse, you must try it.

**QUINA**  
**LAROCHE**

French National Prize of  
16,600 Francs.

THE GREAT

 **French  
Tonic**

Your Druggist must have it; or else write and give name and address to  
E. FOUGERA & CO.,  
26-28 North William St., New York.

**HOOPING-COUGH  
CROUP.**

**Roche's Herbal Embrocation.**

The celebrated and effectual English Cure without internal medicine. Proprietors, W. EDWARD & SON, Queen Victoria St., London, England. Wholesale of E. Fougere & Co., 30 North William St., N. Y.

**Dr. Lighthill**

Can be consulted at his office

**543 Boylston Street,**

— ON —  
**Consumption,**

Throat Affections, Asthma, Catarrh and Deafness.

**HEMORRHOIDS**

Or Piles cured in a few weeks' time by Dr. LIGHTHILL'S special method of absorption, without pain, detection from business or surgical operation. **Fistula, Ulcers, Fissures** and all other rectal diseases treated with equal success.

Hours: 8 to 12 and 4 to 8. Sunday, from 12 to 2.

IT WILL SERVE THE INTERESTS OF ALL CONCERNED IF, IN CORRESPONDENCE SUGGESTED BY ANNOUNCEMENTS IN OUR ADVERTISING COLUMNS, MENTION IS MADE OF THE FACT THAT THE ADVERTISEMENT WAS SEEN IN THE CONGREGATIONALIST.



# RUBIFOAM

MAKES THE TEETH  
LIKE A STRING OF PEARLS  
It also hardens and heals the  
gums, and is most  
**DELICIOUSLY FLAVORED.** Price, 25c.  
Sample Vial Free.  
E. W. HOYT & CO., LOWELL, MASS.

## SOME FACTS ABOUT

# MINARD'S King of Pain. LINIMENT

Clean to use, Penetrating, Powerful. It has no equal  
for Removing Soreness from Feet and Stiffness from  
the Joints or Limbs. It cures Rheumatism, Neuralgia,  
Sprains and Bruises, and is Safe, Reliable and  
INVALUABLE for SPORTSMEN and ATHLETES.

## MINARD'S LINIMENT

IS SOLD BY  
ALL DRUGGISTS, IN LARGE BOTTLES,  
AT THE POPULAR PRICE OF 25 CENTS.  
\* SAMPLES FREE \*  
TRY IT AND YOU  
WILL BE CONVINCED  
It is the KING of PAIN.  
MINARD'S LINIMENT MFG CO.  
BOSTON, MASS.

# BETTON'S PILE SALVE

A Positive, Perfect, Permanent Cure.

Success for over 50 years tells the story  
of Betton's Pile Salve, backed up by  
thousands of testimonials from promi-  
nent people. Instant relief on first  
application—cure in from one to nine  
days. At all druggists, or mailed on  
receipt of Price, 50c. per Box.  
Winkelman & Brown Drug Co. Props.  
BALTIMORE, MD.



## FREE!

This remarkable state-  
ment, to which we direct  
special attention, is from a  
Tennessee farmer: My  
age is 63. I suffered in-  
tensely from Catarrh 10  
years. Had intense head-  
ache, took cold easily,  
bad continual roaring  
and singing in my ears.

My hearing began to fail, and for three years  
I was almost entirely deaf, and I continually  
grew worse. Everything I had tried, failed.  
In despair I commenced to use the Aerial  
Medication in 1888, and the effect of the first  
application was simply wonderful. In less  
than five minutes my hearing was fully re-  
stored, and has been perfect ever since, and  
in a few months was entirely cured of catarrh.

ELI BROWN, Jacksboro, Tenn.

## Medicines for 3 Months' Treatment Free.

To introduce this treatment and prove be-  
yond doubt that it is a positive cure for Deaf-  
ness, Catarrh, Throat and Lung Diseases, I will  
send sufficient medicines for three months' treatment free.

Address, J. H. MOORE, M. D., Cincinnati, O.

## Marriages.

(The charge for marriage notices is twenty-five cents.)

DONALDSON-COLLINS—In Little Rock, Ia., Feb. 6,  
by Rev. W. F. McCormick, Rev. David Donaldson and  
Ida Beatrice Collins.

## Deaths.

(The charge for notices of deaths is twenty-five cents. Each  
additional line ten cents, counting eight words to a line. The  
money should be sent with the notice.)

COBB—In Newton, Feb. 15, of pneumonia, Lydia Morton,  
widow of the late Andrew B. Cobb, aged 81 yrs.

COOLIDGE—In Woburn, Feb. 18, Deacon Thomas Brew-  
ster Coolidge, aged 79 yrs., 9 mos., 12 days. Funeral  
private.

CURTIS—In Canaan, N. Y., Feb. 11, Rev. Lupton W.  
Curtis, for twenty-two years pastor of the Congrega-  
tional church in Richmond, Mass., aged 81 yrs.

DUTTON—In Hyde Park, Feb. 17, at the residence of  
E. S. Hathaway, Sarah Dutton, widow of the late  
Benjamin Dutton, in the 16th year of her age.

JEFFERDS—In Hyde Park, Feb. 8, Samuel Stearns,  
eldest son of the late Rev. Forrest Jeffers of South  
Boston.

STODDARD—In Cheshire, Ct., Feb. 7, of pneumonia,  
Rev. Judson B. Stoddard, aged 83 yrs., 9 mos.

VINING—In South Weymouth, Feb. 4, Allen Vining,  
aged 66 yrs., 2 mos., 28 days.

WALKER—In Littleton, N. H., Jan. 23, Frank Walker,  
aged 78 yrs., 4 mos., 20 days.

WILLETT—In Hyde Park, Feb. 13, Elizabeth Tisdale,  
widow of the late William Willett of Boston, aged 84  
yrs., 8 mos., 22 days.

## MRS. D. D. NICHOLS.

Mrs. Nichols, widow of the late Rev. Cyrus Nichols,  
died at her home in Racine, Wis., Jan. 30, aged eighty-  
eight years. Mrs. Nichols was the daughter of Jona-  
than Hurlbut, and was born in Benson, Vt., in 1807. She  
was well educated and taught in several New England  
academies with great success. In 1830 she married Rev.  
Cyrus Nichols, who had just completed his theological  
studies at Auburn, N. Y. The young couple entered at  
once the missionary field, going to Missouri, and from  
there in 1836 to Southern Wisconsin, where they labored  
unitedly in the cause of Christ for more than forty  
years.

In 1899 Rev. Mr. Nichols organized the First Presby-  
terian Church of Racine, Wis., and it is believed that  
Mrs. Nichols is the last survivor of that little band of  
charter members. She left eight children and many  
grandchildren to mourn her death and who will ever  
call her memory blessed.

## Notices and Societies.

Religious and ecclesiastical notices in an abbreviated form  
are inserted without charge. The price for publishing such  
notices in full is ten cents a line (eight words to a line).  
See Subscribers' Column for personal notices, addresses,  
church and individual wants, etc.

## NOTICES.

BOSTON MINISTERS' MEETING, Pilgrim Hall, Feb. 23,  
at 10 A. M. Some Misapprehensions Concerning Calvin  
Speaker, Dr. O. T. Lauphear.

FOREIGN MISSIONARY PRAYER MEETING in the  
rooms of the Woman's Board of Missions every Friday  
at 11 A. M. No meeting Friday, Feb. 22.

UNION BIBLE CLASS, under Rev. Nehemiah Boynton,  
D. D., Bromfield Street Church, Boston, Saturdays, 3  
P. M. PRIMARY UNION at 2 P. M.

SUFFOLK WEST ASSOCIATION.—Meeting postponed to  
Feb. 23, 12 M. (Dinner, 1.30 P. M.)

YOUNG WOMEN'S CHRISTIAN ASSOCIATIONS, third  
annual convention, Waltham, Feb. 22-24.

MINISTERIAL DEPARTMENT OF THE EVANGELISTIC  
ASSOCIATION OF NEW ENGLAND.—Churches seeking  
candidates or supplies can secure information and aid,  
without charge, by addressing Rev. L. W. Morey, 7  
Tremont Place, Boston, Mass.

## APPROACHING STATE MEETINGS.

Changes or additions should be sent at once.

Florida,	New Smyrna,	Tuesday, March 5.
New Mexico and Arizona,	Tombago,	Thursday, March 21.
Mississippi,	Shelby,	Saturday, March 29.
Alabama,	Atlanta,	Wednesday, April 3.
Georgia,	Athens, Ala.,	Wednesday, April 3.
Tennessee,	Cebu,	Tuesday, April 9.
Texas,	Baltimore, Md.,	Tuesday, April 23.
New Jersey,	Guthrie,	Friday, April 26.
Oklahoma,	Topka,	Thursday, May 2.
Kansas,	St. Joseph,	Tuesday, May 7.
Missouri,	Cleveland,	Tuesday, May 7.
Ohio,	Marion,	Tuesday, May 14.
Indiana,	Jacksonville,	Monday, May 20.
Illinois,	Spencer,	Tuesday, May 21.
Iowa,	Lynn,	Tuesday, May 21.
Massachusetts,	Olivet,	Tuesday, May 21.
Michigan,	Gloversville,	Tuesday, May 21.
New York,	Yankton,	Tuesday, May 21.
South Dakota,	West Pittston,	Tuesday, May 28.
Pennsylvania,	Providence,	Tuesday, May 28.
Rhode Island,	Bennington,	Tuesday, June 11.
Vermont,	New Haven,	Tuesday, June 18.
Connecticut Assn.,		

CONGREGATIONAL MINISTERIAL BUREAU, organized  
1874, furnishes churches, free of charge, with Sabbath  
supplies, stated supplies and candidates. Address Rev.  
W. F. Bacon, Congregational House, Boston, Mass.

THE AMERICAN SUNDAY SCHOOL UNION, established  
1824, organizes Sunday schools and does general mission  
work, more especially in rural districts. Its work is in-  
ternational, to help all churches of Christ. The  
legal form of bequest is "I give and bequeath to the  
American Sunday School Union, established in the city  
of Philadelphia, — dollars." Contributions may be  
sent to the secretary for New England, Rev. Addison P.  
Foster, D. D., No. 1 Beacon Street, Room 85, Boston.  
Post office address, Box 1632.

AMERICAN SEAMEN'S FRIEND SOCIETY, No. 76 Wall  
St., New York. Incorporated April 1833. Object: to  
improve the moral and social condition of seamen. Sus-  
tains chaplains and missionaries; promotes temperance  
homes and boarding houses in leading seaports at  
home and abroad; provides libraries for outgoing ves-  
sels; publishes the *Sailor's Magazine*, *Seamen's Friend*  
and *Life Boat*.

Contributions to sustain its work are solicited, and  
remittances of same are requested to be made direct to  
the main office of the Society at New York.  
CHARLES H. TRASK, President.  
REV. W. G. STITT, Secretary.  
W. C. STURGES, Treasurer.

To  
Remove  
That Tired  
Feeling, Take

# AYER'S

THE ONLY WORLD'S FAIR  
Sarsaparilla

Over Half a Century  
Old. Why Not  
Get the Best?

AYER'S PILLS cure Headache.

## FOR BABY'S SKIN Scalp and Hair



USE

# Cuticura SOAP

The most effective skin purifying and beau-  
tifying soap in the world, as well as purest  
and sweetest for toilet, bath, and nursery.  
For distressing facial eruptions, pimples,  
blackheads, irritations of the scalp, dry,  
thin, and falling hair, red, rough hands,  
chafings, and simple rashes and blemishes  
of childhood, it is absolutely incomparable.

Sold throughout the world. British depot: NEW-  
BERRY, 1, King Edward-st., London. POTTER DRUG  
& CHEM. CORP., Sole Props., Boston, U. S. A.

## VIN de CHAPOTEAUT

(Chapoteaut's Wine of Peptone).

A TYPICAL  
NUTRITIVE  
STIMULANT.

This delicious alimentary wine  
contains chemically pure Peptone or  
digested beef, which is easily assim-  
ilated when no other solid or liquid  
food will remain in the stomach.

## VIN de CHAPOTEAUT

is distinctly indicated in constitutional  
weakness or lack of digestive power,  
for the aged, Anæmic, Dyspeptic and  
Convalescent patients, and to sustain  
the patient's energies in Diabetes,  
Consumption, Tumors, Cancers,  
Ulceration of the Stomach and all  
wasting diseases.

P. CHAPOTEAUT Pharmacien  
de 1<sup>re</sup> Classe, Paris.

## VIN de CHAPOTEAUT

May be obtained from all Druggists  
E. FOUGERA & CO., NEW YORK.

IT WILL SERVE THE INTERESTS OF ALL  
CONCERNED IF, IN CORRESPONDENCE SUG-  
GESTED BY ANNOUNCEMENTS IN OUR AD-  
VERTISING COLUMNS, MENTION IS  
MADE OF THE FACT THAT THE ADVER-  
TISEMENT WAS SEEN IN THE CONGRE-  
GATIONALIST.

# Royal

## Baking Powder

*Absolutely Pure*

A cream of tartar baking powder. Highest of all in leavening strength.—*Latest United States Government Food Report.*

ROYAL BAKING POWDER CO., 106 Wall St., N. Y.

## REV. CHARLES S. ROBINSON, D. D.,

Editor of "Songs for the Sanctuary," "Laudes Domini," and other well-known hymn books, writes October 23, 1894: "Not once in many years have we been without **Pond's Extract** in our house. My family prizes it as we do the presence of an old and true friend. It fulfills every promise it makes and is a help to every one of us."

# IVORY SOAP



BEST FOR SHIRTS.

THE PROCTER & GAMBLE CO., CINTL.

## A 19th Century Souvenir

Do you realize that the Nineteenth Century will soon pass into history? **THE GREATEST WORLD'S FAIR** ever held or likely to be held graced the closing years of the present century and every man, woman and child should have a souvenir; an heirloom to hand down to posterity, of the great White City.

One of the largest Manufacturers of Silverware in the World made up an immense stock of magnificent and costly souvenir spoons, to be sold on the Fair grounds at \$1.50 each, but the exclusive privilege of selling souvenir spoons was awarded a syndicate of private dealers. **This Immense Stock Was Left on Their Hands** and must be sold at once. The Full Set of six spoons formerly sold for \$9.00 can now be had **FOR ONLY 99c** FOR ALL SIX Sent Prepaid **99c** FOR ALL SIX.



The spoons are after dinner coffee size, **Heavy Coin Silver Plated**, with **Gold Plated Bowls**, each of the six spoons representing a different building of the World's Fair. The handles are finely chased, showing head of Columbus and dates 1492-1893.

**THEY ARE GENUINE WORKS OF ART** and the finest souvenir collection ever produced.

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